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THE PROBLEM OF EDUCATIONAL MISSIONS.

BY REV. S. H. KELLOGG, D.D., LL.D.,† LANDOUR, NORTH INDIA.

In discussing the general question of EDUCATIONAL MISSIONS, two or three points need to be emphasized at the beginning. First, let it be understood, that it is not a question as to whether we may hope that men may sometimes be saved by education instead of by the Gospel. I have never heard of any missionary who held such a view. Nor can we admit that the question is fairly put, as sometimes it is, whether we shall give our strength to education or to preaching the Gospel. As Christians, loyal to the teaching of Jesus Christ, and in the light of the clear evidence of history, we can not admit that secular education has in it any saving power. For saving men there is no alternative to the Gospel. Education is by no means even a security against immorality.

Again, the question is not whether it is necessary to educate men in order to predispose and enable them to accept the Gospel. The teaching of holy Scripture, and the experience of centuries, alike show plainly that it is never necessary to educate men in order that they may become Christians. Intellectual culture is no necessary preliminary to saving faith; it may even prove a hindrance. There is nothing in secular education, as such, which tends to make men love and trust God, believe in His Son, and break the power of indwelling sin. The uttermost result of mere secular education is culture, and the power

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† I first entered India in 1865 with a strong prepossession against educational mission work, such as is very common among those just entering the mission field, as also with many excellent friends of missions at home. It was thus somewhat of a trial, when immediately on arrival at my station I was put in charge of one of our Anglo-vernacular high schools; but I nevertheless felt that my brethren were only reasonable when they urged that I should at least try to learn something of this work by personal experience, before making up my mind finally on this subject. For a year or two I remained in this position, after which I was relieved for other work, and have never since been in such a position. The result, however, of many years of experience in India, has been considerably to modify what I now regard as the rather extreme position which I was at first inclined to take. I propose in the present article to set forth the view which I take at present.—S. H. K.

which culture often gives; but culture is quite another thing from holiness, and has no necessary connection with it. There may be much of either where there is none of the other.

Furthermore, the answer to the question as to the duty of educational mission work does not, as some seem to think, logically depend upon the view one may take of the purpose of this dispensation, one way or the other.* Surely that question does not affect the duty of carrying the Gospel as speedily as possible to all nations. Missionaries engaged in educational work, who hold that the purpose of missions is elective, are as earnestly desirous, as any who differ with them, that as soon as possible Christ shall be preached to all peoples. All heartily agree that this is the will of God, and that, however the kingdom of God is to come on earth, it will in no case come until this is accomplished.

But it must be admitted that in every land we are to bring the Gospel, not merely to some classes, but to all classes; and that it shall be presented to men of every class so as best to gain access to their hearts and understandings. If, then, there be in any land individuals or classes who utterly refuse to listen to the Gospel as preached in the street or market, or to allow the missionary to enter their houses, but who will send their children to mission schools to be taught secular learning, while not forbidding us to give therewith also the Gospel, is it not clear that if we are to become "all things to all men, that we may by all means save some," we are bound to use such means as shall give us access to them?

In the use of the phrase "preaching the Gospel for a witness" no little loose thinking is often concealed. A witness is only a witness when understood by the hearer. I believe that in the majority of cases in non-Christian lands, such "witness" as is required of us, is not borne in any true sense by simply passing through a village of ignorant heathen and reciting John iii: 16, or some similar declaration of the Gospel. The words have indeed struck the outward ear; but in India, as in many other non-Christian lands, the minds of the masses are so completely prepossessed by erroneous ideas, that the very words we use in announcing the Gospel have to the people a meaning

* Many believe that it is the plan of God to fulfil to the uttermost all the predictions concerning the kingdom of God on earth, simply and only by the means and instrumentalities, evangelistic and providential, which are now in operation: and regard this so-called "conversion of the world" as the object of this dispensation. There are others, a smaller, tho of late years rapidly increasing number, who believe that the earthly triumph of God's kingdom, which all agree in expecting, is not to be attained, according to God's plan, in this present dispensation; but will be ushered in by the return and glorious personal appearing of the Lord Jesus Christ. Such believe that the purpose of this present dispensation is strictly elective; and that God is at present visiting the Gentiles only that He may "take out of them a people for His name," Acts xv: 14; and that when throughout the world such a testimony shall be given to the Gospel as shall accomplish this, then "the end" of this present age shall come, Matt. xxiv: 14. Now, very strangely, it seems to be imagined by many, who, like the writer, take this latter view of the divine plan, that if all this be granted, then the case is at once settled against educational missions.—S. H. K.

so totally different from the one we attach to them, that no little patient explanation of the Gospel day after day is needed, to enable a man to grasp the real meaning of the words he has heard.

Now if, through the influence of a false philosophy, or of books mistakenly regarded as of Divine authority, the very words we use in preaching have come to a sense utterly foreign to the Gospel, and errors regarded as axiomatic truth debar access to the mind; and if, as is eminently the case in India, such erroneous ideas may be corrected, through secular teaching received in our schools and colleges, who shall say that it is inconsistent with the mission of the evangelist to give such teaching? How can it be rightly maintained that the educational mission which seeks by secular education to accomplish this, is at variance with the Biblical conception of "preaching the Gospel for a witness to all nations?" Such missions in many instances may rather be essential to any true "witness."

ACCESS TO CULTURED CLASSES.

We are now prepared to ask whether educational missions are justifiable, in fact as well as in theory. We may distinguish between such mission work as merely aims at giving an elementary education, sufficient to enable one to read God's Word, and such other educational work as aims at giving a high-class general education. As regards the former, there can hardly be any serious difference of opinion. Whenever adequate provision is not otherwise made for teaching a people to read, it is evidently the duty of the missionary to provide so far as possible means whereby men shall be taught to read the Word of God.

As to the duty of a mission to undertake higher education, the case seems to lie thus: If in any land through existing social and political conditions, it is found impracticable to reach men with the Gospel by public preaching or by house to house visitation, while by means of such Anglo-vernacular schools and colleges as most missions maintain in India, Syria, and elsewhere, the missionary can without hindrance bring the Gospel to bear daily on multitudes of the people, especially the young, who otherwise would not hear it, then it seems clear that he ought to do it. Even if, as in India, the masses can be reached by street and bazaar preaching there yet remain important classes who can not be so reached, but who can be reached through high-class schools and colleges, then common sense would seem to teach that such institutions we ought to have. It was this consideration that led Dr. Duff and other fathers of our India missions to establish the schools and colleges which are to-day such a prominent feature of mission work in India. During the past half century the Gospel has by this means been expounded to hundreds of thousands who, but for these institutions, would never have had any

intelligent notion of the Gospel. This fact clearly justifies the establishment and maintenance of this department of missionary labor.

It is true that the higher classes of India, who will not listen to the street preacher, have latterly become accessible in other ways, as by public lectures and by house to house visitation. The good work of this kind done here by President Seeley, Dr. Pentecost, and Dr. Barrows, is familiar to all who are interested in India missions. It is possible that, in view of this, it might now be expedient to devote a smaller proportion of labor and money to higher education in India, but it must not be forgotten that this present accessibility is due largely to the influence of the educational work of this generation. In Lahore, for instance, where I have repeatedly been delighted by the close and intelligent attention of so many educated native gentlemen, I should certainly never have had such large or such intelligent audiences, except for the forty years which the late Rev. Chas. W. Forman, D.D., gave to the Anglo-vernacular educational work in that city. Rev. Dr. McKichan of the Scotch Established Church Mission, Principal of Wilson College, Bombay, has recently written in a letter much to the same effect:

So great do I feel the opportunity of proclaiming the Gospel of Christ to these students, that I long for the multiplication of such institutions throughout India, and mourn the want of them in important centers, such as Poona, where missionaries find extreme difficulty in getting into touch with the real centers of Hindu life and influence, just for want of a missionary institution as a basis from which to operate. In Bombay, Wilson College forms a center for evangelistic work amongst the educated classes, and any one who desires to reach these classes is more likely to draw an audience in the Wilson College than in any other place in Bombay.

Our mission is to bring the Gospel not only to the millions of the rude and ignorant, but to the much smaller number of the educated classes.* I am therefore convinced that in most of our missions there is clearly a place of the highest order for educational mission work, as essential to the thorough evangelization of the people.

ANTI-CHRISTIAN EDUCATION.

In the India of to-day, the need for such institutions as a necessary part of the missionary propaganda, is the more emphasized by the fact that in a high and increasing degree, the influential classes are coming more and more under the influence of the English language and literature, and in particular with all that is most Anti-christian in our modern scientific and philosophical literature. Such names as Huxley, Spencer, and others are as familiar to the educated

* But this number in India is rapidly increasing. In colleges giving the B. A. degree there are now about 30,000 students; and in the two highest classes of the high schools, about 70,000 more. The number taking the B. A. degree in the decade ending 1891, was more than three times the number of these in the previous decade. See *India Evangelical Review*, Jan. 1897, p. 304.

classes in India, as in America; and probably the greater number of those who have become more or less acquainted with English, have come to believe that these men have finally settled the question against Christianity and the supernatural, and they share the opinion of too many superficial skeptics at home that modern science is essentially and inevitably Antichristian. Confronting such a state of mind in a large section of society in this or any other non-Christian land, can we say that we ought to ignore it, and content ourselves with a work purely and exclusively "evangelistic" in the narrow sense of that often grievously misused word? Shall we pursue our work in precisely the same way as if no such state of things existed?

Moreover, the Antichristian spirit of modern India is using high Anglo-vernacular education for its own ends, and is establishing large high-class schools and colleges on an avowedly Antichristian basis.



COLLEGE OF THE ARYA SOMAJ, LAHORE, INDIA.

An illustration is the Mohammedan College in Aligarh, N. W. Provinces, founded by that eminent Mohanmedan gentleman, lately deceased, Sir Syad Ahmad. Another example is the large college of the Arya Somaj, in Lahore. This has 410 students, the largest number of any college in Lahore, and prepares men to pass B. A. and other examinations of the Punjab University. The avowed aim of the institution is to promote the philosophical and religious principles inculcated by the late Pundit Dayanand Saraswati, founder of the Somaj. To this end, in addition to the studies required to pass the various examinations of the university, all students must devote three, and Sanskrit students four, periods a week to the study of the Arya doctrines. Than the Arya Somaj, Christianity has no more deadly enemy in India. In its active and unceasing hostility to all missionary effort, it can only be compared with Islam.

The question then returns to us—should we allow men who graduate from such colleges to remain under the impression that to the Antichristian argument drawn from modern science and philosophy, evangelical Christians have no answer to give, and that science has vanquished Christianity? Ought we not in the persons of living teachers and preachers of the Word rather to show that, so far from being destructive of faith in the Gospel, it is quite possible for an educated man to accept honestly all that is accepted by the consensus of scholars as settled fact in science, and yet believe none the less firmly that Jesus Christ rose from the dead the third day, according to our Gospel, and therewith all the other great truths as to man's ruin, and redemption, which Christ and His apostles so indubitably taught?

Finally, as to India and other mission-fields, where, as the fruit of missionary work, there are millions of Christian converts, it should be remembered that, inasmuch as the Christian community is as yet comparatively poor and weak, we are bound to see to it that Christian young men from our native churches have the opportunity of getting a high education of a *distinctively Christian* type; and that they be not driven to attend either the government institutions, where all religious influence is excluded, or such avowedly Antichristian institutions as those above mentioned. If such young men are rapidly becoming an important factor in our Christian communities, mission high schools and colleges become an imperative necessity. And if maintained for them, surely we should be only too glad to welcome to them young men who may not be Christians.

THE AIM OF EDUCATIONAL MISSIONS.

It may remain an open question as to what proportion of the missionary effort the Church should spend in this kind of work in any particular country; but it seems perfectly clear that there is a place for such work in India, China, and the Turkish Empire, not in place of evangelistic labor, but to make possible such labor among the educated classes. This being granted, the question arises as to the principles on which mission schools and colleges should be conducted. The answer is simple. All such institutions should be conducted with the conversion of the students as the ultimate aim. No doubt such institutions may and do serve an important purpose apart from actual conversions in preparing the way for and making possible direct efforts to bring men to Christ. The missionary may well comfort himself with this thought, if direct fruit in conversions be few; but he will not do well to rest satisfied with this preparatory work. We should let it be known that while we labor for the intellectual and moral advancement of the students and for their temporal success, yet that is not the chief end for which we are working; but that, above all else, we desire to lead them to a true faith in God and in

His Son Jesus Christ as the only Savior of lost men. Some will reproach us with aiming at "proselytising," but in that reproach we may well glory, if only it be understood that we seek to bring men not merely to an intellectual and nominal acceptance of Christ, expressed, perhaps, in baptism, but to a living and transforming faith in Christ.

From this it follows that in every mission-school or college the Bible will be taught, as in point of fact it is. To this will be added, as the attainments of the students may warrant, the study of evidences of Christianity. Furthermore, the missionary teacher will bring before his students those arguments for the truth of Christian theism, and of the Christian revelation in particular, which may be suggested in any course of scientific and historical and philosophical studies.

EMPLOYMENT OF NON-CHRISTIAN TEACHERS.

Here emerges the often-discussed question of the propriety of employing non-Christian teachers in mission schools. It goes without saying that if it be possible to man a school or college throughout with Christian teachers, this is by all means the most desirable. But even in India, where more advance has probably been made than in any other mission-field, this is quite impossible. What, then, is our duty? I should answer, first, that, in any case, the Bible or any work in exposition of the Christian religion, should be taught by Christians only. It does not, however, seem necessary that where Christians can not be obtained, non-Christians should be excluded from teaching purely secular branches. It is true that such teachers will not be able to make use of any of these secular studies for an apologetic purpose, but this lack can well be supplemented by the missionary principal and his associated Christian teachers. Tho we may regret the necessity which compels us to employ a Brahmin or a Mohammedan to teach language or science, yet it seems that this is a less evil than would be the alternative—necessary in India at least—of closing nearly all our mission-schools and colleges.

Again, granting that it is right for missionaries to give more or less of their time to secular education, the question arises as to *what branches of secular knowledge should be selected* as most likely to prove helpful to their aim and hope. Certain branches of study will at once occur to every one as of especial value in this connection. Such, for instance, is history, which presents such overwhelming and incontrovertible evidence of the power of Christianity, even when very imperfectly and partially received, to elevate the moral standard and to purify the family, social, and political life of a nation. For those sufficiently advanced one may also emphasize, in this connection, the value of philosophy and of mental and moral science. In many mission-fields, behind the false thinking and consequent wrong acting in matters of religion, lies a false philosophy—in India, usually pan-

theistic—on which is based a no less false psychology and a pernicious system of ethics. To the false we must oppose the true.

In these days it seems also especially desirable that science should be taught in mission-schools and colleges to all sufficiently advanced. So confidently is it asserted by a certain class of educated men, that a sincere acceptance of the discoveries of modern science is wholly incompatible with faith in Christianity, and so widely is this view accepted by the educated in a land like India, that it becomes of great importance that the young men should be made to understand how utterly mistaken is this common notion. They need to know that, as the late George Romanes has said, the great advance of scientific knowledge in our day has done far more for Christianity than against it. In his "Thoughts on Religion," edited by Canon Forge, astronomy, chemistry, electrical science, geology, biology, and even mathematics, when studied with the eye on the mathematics of nature, all bear consentient testimony to the falsehood alike of pantheism and materialism, and point unmistakably to the existence of a Supreme Being, who is not merely the material ground of being, not merely a vague impersonal "Power that makes for righteousness," but a God who is living and personal, the Creator and Lord of all. Christian teachers need to press these things on the educated men of non-Christian lands, and to let them clearly understand that these and other sublime and momentous inferences from the phenomena of the universe, have been regarded as inevitable by a large number of the greatest scientific men of our day. They ought to know that such men as Clerk Maxwell, Lord Kelvin, Balfour Stewart, Young, Secchi, Mivart, and many of their peers have not been ashamed to express this conviction. Too many seem to think that Professor Huxley and Herbert Spencer have finally closed the question as against Christianity. They ought to know that these men hold no brief to speak for the great body of scientists as to the relation of scientific discovery to Christian faith. In the hand of an earnest missionary there is no department of knowledge from which more or less rich tribute may not be brought to Christ.

It is unfortunate, however, that in India the educational missionary does not find himself at liberty to exercise an unrestricted choice as to the subjects he will teach, or the text-books he will use. The curriculum is necessarily fixed by the requirements of the great universities. The chief aim of the young Hindu or Mohammedan in entering an Anglo-vernacular high-school or college is to gain a certificate or diploma as having passed such and such a university examination. He knows that if he apply for a situation, this is the first thing that will be asked of him; and that if he were to attend any institution which ignored in its schedule, the courses of study prescribed by the universities, then, however proficient he might be in

many things, he would have very little chance of obtaining any lucrative position. Still this, perhaps, does not matter so much as might appear at first sight; for the missionary who is in earnest can make all things more or less perfectly serve his purpose. It is indeed possible that the university authorities may prescribe as subjects for examination, text-books which are directly hostile to Christianity. An illustration of this occurred only within the past two or three years, when Huxley's "Lay Sermons" was assigned as one of the books to be studied by candidates for university degrees in the North-west Provinces. The matter was, however, soon brought to the notice of the proper authorities by the missionary body, and the text-book was changed. I believe that, in like circumstances, this would generally be done. In North India, we have an association of missionaries of all denominations for the very purpose of guarding missionary work in its relation to government and university authority.

RELATION TO GOVERNMENT SCHOOLS AND AUTHORITIES.

It must be admitted that, in India, in the relation of our schools and colleges to government and university authorities, there is some danger that the missionary character of the school or college shall fall into the background. The danger arises largely from the fact that the requirements for the various university degrees demand the hardest work from the student. In the government schools and colleges, the whole time is given to the subjects prescribed by authority, while this can not be done in mission-schools if they are to maintain their missionary character. A certain proportion of time and labor must be given to the Bible, and perhaps other subjects, in addition to the regular curriculum. Naturally, most students are more or less jealous of time so taken from that which might be given to the studies prescribed for degrees.

Besides this, most missionary schools and colleges in India receive pecuniary grants-in-aid from the government. The continuance and amount of such a grant, depends on the success of its students in passing the prescribed university examinations. The missionary is therefore under strong pressure on all sides, to make the utmost of the secular—as contrasted with the religious—side of his teaching. He may not yield to this pressure, but I think no one could wholly escape it. It will doubtless be suggested that, in that case, it were best to give up the government grants. But judging from past experience and the present outlook, the means furnished from home for foreign missionary work, would never allow this, as the declinature of the government grant would involve the closing of most mission-schools and colleges in India. There is no reason to believe that the boards at home could possibly make good the amount of these pecuniary grants, in case they were given up. But even tho by not drawing



DUFF MISSION COLLEGE, CALCUTTA, INDIA.

pecuniary aid from government, we should escape the pressure from the government inspector, we should still be under pressure from the young men whom we wish to draw as students. Other things being equal, these will go where there seems to be the best chance of obtaining the coveted university degree. And if we increase the proportion of time given to distinctly religious teaching, presumably we shall not be able to pass so many students in the annual university examinations, and young men will conclude that they would better go elsewhere.

THE BIBLE AND CHRISTIAN TEACHING.

The difficulty, in fact, seems to be one from which we can not escape in the present condition of things in India. That it is not insuperable is plain from the general experience of many mission high schools and colleges in India. Thus we read in the last report of the Bengal Mission of the Free Church of Scotland:

The foundation of the religious and moral training given to their students in the Duff College and High School, is the regular Bible lesson. This is given by the Bengali Christian teachers in the school classes and by the missionaries in the college classes and the two highest school classes. Attention is mainly given to the life and work of Christ as presented in the four Gospels, and to the effects of that life and work as presented in the Acts of the Apostles and in the writings of the Apostle to the Gentiles. The best papers written in competition for the Miller Scripture prize, showed very careful and thoughtful study of the Bible. At the same time we strive to have all our teaching pervaded by the spirit of Christ, and much is done to keep the claims of Christianity to the front; as by putting Christian literature in the hands of our students, by encouraging their attendance at the Beadon Square open-air services, and the services at the Y. M. C. A., and above all by private personal intercourse with individual inquirers.

The latest report (to the government as granting aid) of the Ma-

dras Christian College, of which the Rev. Wm. Miller, D. D., LL.D., for many years has been the honored principal, contains an address delivered at the prize distribution in March, 1897, by His Excellency the Governor of Madras, in which he refers in terms of commendation to the fact that for the sixty-one years of its existence this college has been faithful to the Christian principles on which it was founded. The nobility of the aims of the founders of the college is described in the language of their recently published historical sketch:

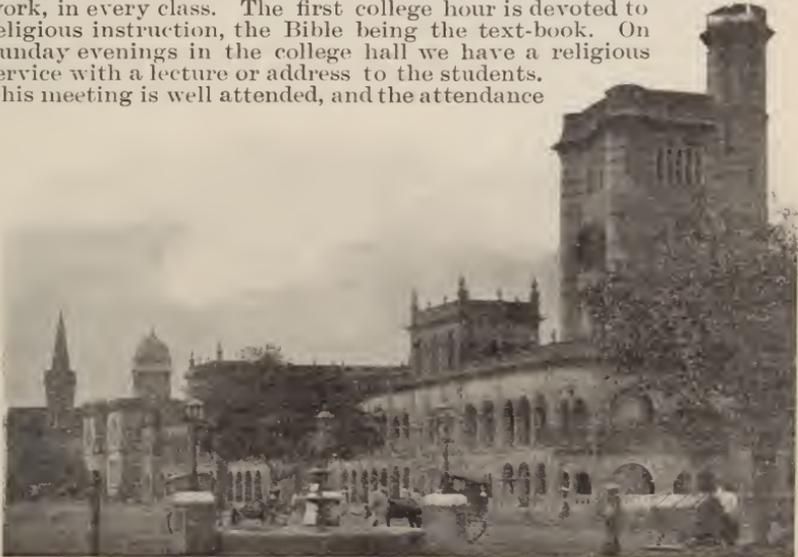
In all its changes and in all its growth it has been faithful to the principles on which it was founded, in 1837. Now, as then, it aims at preparing for the glad recognition by India, of the way in which the God of all the earth is leading mankind to Him. Now, as then, it gives the foremost place to the study of the facts, and the inculcation of the principles in which Divine love toward man is shown. Now, as then, what it most desires is to make education an instrument for opening men's minds to moral and spiritual and Christian truths, and thereby to take a humble but useful part in the mighty work which Christ began and which His body, the Universal Church, is bound by every means within her power to further.

After reading the above, the government added with manifest approbation:

These aims are reiterated by the present council in the closing words of last year's report. The influence which the Christian College has exercised and exercises over the life and conduct of the people of Madras is strong and wide-spreading.

In Wilson College (Bombay), of the Established Church of Scotland, we find the same policy steadily pursued. Principal McKiehan says, in reply to a letter from me asking for precise facts:

The Christian public needs to have the fact continually presented that the teaching of the Bible forms a prominent part of each day's work, in every class. The first college hour is devoted to religious instruction, the Bible being the text-book. On Sunday evenings in the college hall we have a religious service with a lecture or address to the students. This meeting is well attended, and the attendance



MADRAS CHRISTIAN COLLEGE.

was never steadier or more encouraging than during these seasons of plague visitation.

I can also testify from personal knowledge to the place which the Bible and Christian teaching occupies in the Forman Christian College in Lahore. In the prospectus for this year, we find such a full course of Biblical and religious instruction covering the whole four years' course, as I am sure is not approacht in any college in the United States.

THE COST OF EDUCATIONAL MISSIONS.

Much has been made of the costliness of educational missions, as contrasted with itinerant and evangelistic work. That these institutions cost very considerable sums, no one will deny. But they are not nearly as expensive as those of the same grade at home. Moreover, it must not be forgotten that, in India at least, a large part of the expense is met by income, not from the home church, but from government grants, the fees of students, and the contributions of Christian friends in India. Here are the figures drawn from the reports for 1887, of three of the leading mission colleges in India:

In Duff Mission College and the attacht high school of Calcutta, which together have 919 students, of the total expenditure, the students contributed in fees in 1897, Rs. 22,707.* Rs. 6,000 more were given as a grant-in-aid from the government, making in all Rs. 28,707 derived from India. With this sum were met all the expenses of the school for teachers drawn from India, and all other local expenditures, as well as the salary of one of the six missionary teachers from Scotland. The total expense, therefore, to the Free Church of Scotland, was represented by the salaries of five professors.

The Christian Mission College and attacht High School of the same church, in Madras, is a much larger institution, having at present 1,589 students, of whom 141 are Christians. The Annual Report of the College gives the total expense for the preceding year, as Rs. 133,403. Of this total amount however, only Rs. 25,525 (about \$9,000) came out of the treasury of the church at home. The remainder, Rs. 105,778, was met by the fees of the students, amounting to Rs. 69,195, by a grant-in-aid from government of Rs. 28,185, and other miscellaneous local sources.†

In the Punjab, the chief mission colleges are St. Stephen's College (Anglican) at Delhi, and the Forman College of the Presbyterian Mission in Lahore. In the latter, according to the last Report to the General Assembly (1897) the number of students was 299, of whom 37 were Christians. The tuition fees received amounted to Rs. 15,275. These, together with the government grant and other local sources of income, sufficed to meet all the expenses of the college for Indian teachers, taxes, etc., and in addition, Rs. 7000 of the Rs. 17,000 paid by the Board at home to the missionaries engaged in the college; leaving only Rs. 10,000 (about \$3,330) of the total expense to be met by funds drawn from the home church.

It may be added that in the various Anglo-vernacular high schools of this same "Lodhiana Mission," between 3000 and 4000 boys and young men were receiving a Christian education, and the treasurer of the mission informs me that the education of these costs the board at home only about Rs. 4,200 per annum, *i. e.*, less than forty-four cents a year per

* There are about 3 rupees in \$1.00.

† It will be of interest to add, that the very extensive buildings of this mission college as shown in the accompanying photograph, which cost, I was told in Madras, several hundred thousand rupees, were erected wholly at the personal expense of the missionary principal, the Rev. Dr. Miller, who has thus given not only his personal service, but his fortune to the missionary work.

scholar. But at least a half of this, taking into account the amount of time spent by the missionaries and Christian teachers in instructing the students in Christian truth, was expended, not in secular teaching but in the direct teaching of the Gospel; so that the total expense to the American Presbyterian Church of the *secular* teaching given, is less than two cents a month per scholar!

In estimating the significance of these figures, it ought to be noted that although in each of the instances given, the whole salary of the foreign missionaries engaged in this work has been charged against the schools or colleges, there is probably not one of these educational missionaries who is not doing other missionary work—evangelistic or literary—quite distinct from his educational work.

The late Rev. Dr. Chas. W. Forman, to whose life-long devotion the Forman Christian College owes so much, was accustomed after the



FORMAN CHRISTIAN COLLEGE. LAHORE. INDIA.

day's teaching was done, to go out almost daily into the bazaar to preach to the motley crowds that he would meet there. Rev. Dr. McKichan, principal of Wilson College, Bombay, in addition to his onerous duties in the college, is engaged in the retranslation of the Bible into Marathi. Such illustrations might be multiplied indefinitely. Hence in fairness one should not charge all the salaries of these missionaries as a part of the expense of educational work.

In a word, then, I believe that the common argument against the maintenance of such institutions, on the ground of their great relative expensiveness to the mission treasuries, has been prest by many much more than the facts will warrant. From the considerations and various facts presented, I therefore conclude, quite contrary to my own early impressions, that there is a distinct place for high-class schools and colleges in India, and I doubt not in many other mission fields.

RELATIVE IMPORTANCE OF EDUCATIONAL WORK.

The question still remains, however, as to the proportion of her strength in men and means, which the Church should devote to this as compared with other forms of work. I readily place in the foreground as regards importance, the general preaching of the Gospel, whether in the bazaar or by house to house visitation, to the great mass of the population who, through poverty or indifference, remain outside our schools. The relative importance of evangelistic work in the villages has become much greater in late years than it was thirty years ago, when I first entered the mission field, because of the extensive movement toward Christianity among certain low caste village populations of a large part of North India. When God sets before us an open door, we are bound to enter, and in the light of this new providence, we must shape our policy. If it has really come to this, the decreased contributions at home, therefore, and the consequent severe "cuts" on our mission expenditures almost seem to show, that the Church, alas! is not willing to give as formerly to foreign missions, so that we must cut off some part of our work; then, much as I should regret the necessity, I think that retrenchment should sooner fall on our high schools and colleges than on the extension of the village work. But ought the Church to force us to consider such an alternative?

But whether or not any limitation of our educational work be necessary or expedient,* it would be nothing less than suicidal for any mission in India to make any such sweeping reduction in the matter of the higher education, as should in effect debar a large part of our Christian young men from obtaining a high education conducted upon distinctively Christian lines. It would be a grievous wrong, and disastrous to the young Church of India if, by a general abolition of our Anglo-vernacular educational institutions, we should drive such Christian young men as desire a high education into institutions in which there is no religious element, or where the whole atmosphere is necessarily Antichristian.

RESULTS IN CONVERSIONS.

As to the immediate results in conversions by means of educational

* Formerly the government of India, needing to raise up a large army of competent employees, greatly favored and fostered Anglo-vernacular education. But of late years the supply has so outrun demand that no small part of those otherwise qualified fail to obtain the coveted positions, and doubtless feel themselves grievously wronged. These young men do not realize that, as a rule, the native of India has not yet shown that he can be trusted in places of high responsibility, as can the average Englishman. The natural result is that a large and, I fear increasing, number of the educated young men of India are not in heart very loyal to the government. In consequence the government seems inclined, by severer educational tests and stricter conditions of grants-in-aid, to put some check on this over-supply. It seems to me an open question, whether the political situation does not call on missionaries also to put some limitation on our own work in English education, either by increasing the fees required or by decreasing the number of higher institutions. The only answer of any weight which I have heard to this suggestion is that those who come out of our mission-schools and colleges are at least likely to be more loyal to government than those who come out of native or government institutions.—S. H. K.

missions, as compared with other forms of mission work, it must be admitted that if this be the only question to be considered in judging the expediency of any type of mission work, then educational work must go. There is no doubt that of the million or so of Protestant Christian converts in India, the great majority have not been the immediate product of our high-class educational work. But I, for one, utterly deny the justice of the test. Very sad and mischievous is this craze of our day for statistics, which shall tabulate "tangible results," and which leads those who are affected by it to disparage both men and methods if they can not exhibit a large roll of converts. But this argument from the fewness of baptisms proves too much. Thus judged, other work, too, will have to go. Bible translation, such as that in which I have been engaged for the past five years; exploration, like that of Livingstone; and zenana work, can not usually show immediate and large results in the conversion of men and women. Must they, therefore, be abandoned? To such a question only one answer will be given. Why then should any insist upon judging the value of educational missions solely by a test which will not be allowed against other forms of mission labor?

The truth is, that not a word in the New Testament warrants us in judging any Christian's work, or any type of work, by this sole test of visible, immediate result in the conversion of men. Not this, but faithfulness to the Master in making known His Gospel in any of such various ways as His providence may indicate—this is the test by which men and methods will be judged at the last day. We shall, therefore, do wisely to judge these in this way now. This generation needs much to be reminded that "one soweth, another reapeth," as our Lord reminded His disciples. The history of the Church is one eloquent and instructive exposition of that text. Livingstone had no long roll of converts before he died; yet what life in modern times has been more fruitful in bringing about the turning of hundreds of thousands to the Lord? So the faithful translator spending days and years over grammars and dictionaries and in discussions of words and idioms, doubtless has not often seen in his lifetime much fruit of his labor in conversion of men. Yet, where had been our millions of converts in all non-Christian lands but for the work of such? Is it not just and right that educational work should be judged in the same way? And may we not, according to God's Word, confidently anticipate that the missionary traveler, translator, grammarian, and others, to whom is not given the joy and encouragement of seeing many actually saved by their own immediate labors, may yet in the last day apply to themselves the promise to restore Israel: "Then shalt thou say in thy heart, Who hath begotten these, seeing that I have been solitary and wandering to and fro—and who hath brought up these? Behold, I was left alone: these where were they?" (Is. xlix : 21.)

BENEFITS OF EDUCATIONAL WORK.

In a word then, we decline the proposed test as settling anything. Judging by all history, missionary educational work, through its steady presentation of the Gospel and the illumination of all secular wisdom with the light of God's love in Christ Jesus, is sure to be the ultimate occasion of the ingathering of multitudes into the Church of Christ. Nor must it be forgotten that, other things being equal, the converts we are granted as the immediate result of our missionary educational work, as educated men, are likely in the end to signify far more for the building up of the Church of Christ in power, than the conversion of a far larger number of the illiterate. God forbid that we should lightly reckon the salvation of even the most ignorant, or that we should seem to disparage the power of the Holy Spirit to use, as instruments, the most unfit and unlikely to promote the growth of the Church. It is never to be forgotten that the apostles themselves seem mostly to have been men of presumably a very moderate education; and the Lord used publicans and fishermen wonderfully in establishing His Church. But let us not, on the other hand, forget for a moment that for the widest, grandest work of all, and to reach the largest number in all ages, the Lord called out an educated man from the school of Gamaliel, and made him the Apostle of the Gentiles, and through his epistles, the chief instructor of the Church in the mystery of Christ for all the Christian age.

Mr. John R. Mott, after his recent visit to India, gave his impressions in the following weighty words:

We confess that we started on this tour somewhat disposed to look upon educational mission work as less important than directly evangelistic work. A careful study of the subject in four or five mission countries has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Without doubt, educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished and able converts. They have done more than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only, force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise we believe that educational missions would be abundantly justified, if they were doing nothing but teach science, history, philosophy, ethics, and political economy in their right relation to Christ. Sir Charles Aitchison,* in urging the Church to promote educational missions, reveals the real significance of the whole subject: "Now if ever is the Church's opportunity. If the breach that has been made is filled up—if, in place of Hinduism, we have Agnosticism, or even a positive but unchristian theistic belief, with which physical science is not necessarily in antagonism—the Christian Church will have to do all the sapping and mining over again; while instead of the crumbling old fortresses of heathenism, we shall have in front of us strong fortifications, held and defended with weapons of precision forged in our own arsenals. . . . Nothing impresses us more than the mighty influence of such institutions as the Duff College, the Forman Christian College, the Lucknow Christian College for Women, and the Macras Christian Col-

* Late lieutenant-governor of the Punjab, now retired.

lege." Institutions like these should be multiplied, and the amount of money expended upon them greatly increased. Occasionally we still hear persons interested primarily in direct evangelistic work speak disparagingly of educational missions. As well might the life-saving service disparage the lighthouses.*

COMITY IN EDUCATIONAL WORK.

In closing, a word may be in place on the question of inter-denominational comity in educational work. It is matter for regret that there has not been of late years that jealous regard to this principle in India, as respects other classes of mission work, that was happily the custom in my early years in India. I am glad to say, however, that in educational missions, the principle has thus far been regarded in a most gratifying degree. Common sense should suggest that where any Christian denomination is sustaining a high-class school or college in any city or large town, for another denomination to erect another similar institution beside it, would be an inexcusable waste, both of men and of money. Not only so, but it seems to me that in view of the claims of other forms of work, it is not wise to start such higher educational institutions in too close proximity to one another even in the same province. It is to be hoped that the wise policy which has thus far generally prevailed among the various missions in India, engaged in educational work, may on no account be abandoned. Surely, there is no sufficient reason why various bodies of essentially identical articles of faith and practise, should each maintain a staff of missionaries to train men for evangelists. So more and more it is coming to pass that the different Presbyterian bodies in North India, especially missionaries of the Canadian Presbyterians, and the U. P. Church of Scotland, Rajputana, are sending their young men to the American Presbyterian mission in Saharanpur for theological training. Despite any difficulties of detail, the present writer strongly believes that such union should in this case, and others, take a more formal shape than hitherto, in contribution of teachers and of money from the different bodies interested, as also in the representation of each or the board of directors.

THE EDUCATED CLASSES OF INDIA.

BY ROBERT P. WILDER, M.A., KOLHAPUR, INDIA.

I. THEIR NUMBER.—There are in India 30,000 students in colleges which grant the B.A. or some professional degree, and 70,000 more in the two upper classes in the high schools. The number is steadily and rapidly increasing, as is seen from the following figures:

	1873-1883	1881-1891
Passed the Entrance Examinations.....	23,472	41,467
Graduated as Bachelors of Arts.....	2,391	7,159

* *Indian Evangelical Review*, Jan. 1897, article "Dominant Impressions of India."

It is estimated that there are at least 3,000,000 of English speaking natives in India.

II. THEIR LOCATION.—India has five universities. The largest is in the capital of the empire. There are 24 colleges and 74 high schools in the city of Calcutta. Madras comes next, then Bombay, Lahore, and Allahabad. In addition to these university centers there are many cities containing educational institutions, such as Delhi, Agra, Lucknow, Poona, Nagpur, Bangalore, etc

III. THEIR INFLUENCE UPON THE NATIONAL LIFE.—We doubt if in any other country in the world the educated classes wield a mightier influence over the masses than in India.

(1) The majority belong to the higher castes, and these would be influential even if illiterate.

In South India out of a total of 3,366 in arts colleges, 2,325 are Brahmins. Out of 667 graduates in law, 495 are Brahmins. In professional colleges out of 984 students, 680 are Brahmins. There are four times as many Brahmins as non-Brahmin graduates from the Madras University, tho the Brahmin population is not one-fifth of the non-Brahmin population.

(2) These Brahmin students are taught western science and philosophy. Hence they exert a powerful influence upon the masses, of whom only one in nineteen can read or write. Thus these men possess the aristocracy of birth and the aristocracy of learning. They occupy government positions. They know the language and literature of England's rulers. They are the recognized leaders. If these men are Theists, Intuitionists, Transcendentalists, Agnostics, and Theosophists, what can we expect of their followers?

MORAL AND RELIGIOUS CONDITION.

IV. In considering the subject of the moral and religious condition of educated men in India our thoughts shall center upon the Hindus, since only seven per cent. of the students in colleges are Mohammedans. In the Punjab, however, Mohammedans have advanced in education more rapidly than Hindus. A Brahmin educator dwelt in glowing terms upon the rapid progress of education. In 1852 there was but one school in his city of 44,000 inhabitants. There are now several high-schools and a college in the city, also hundreds of schools in that district. After congratulating him upon the intellectual progress of his people, I asked about the moral condition of the educated youth. With downcast face he replied: "Sad, very sad. They have lost faith in Hinduism, and they have lost respect for their parents and teachers." Last year there appeared in the *Indian Mirror* a series of articles in which the students of India were compared with those of Great Britain. The following passage will show what a Hindu thinks upon this subject:

Undisciplined, pert, given to levity and ribald conversation, irrever-

ent, irrepresible, self-assertive, our present-day students are certainly not what they should be, nor are they the future hopes of our country. Honest folks positively dread to send their boys to public schools for fear of the contamination, physical and moral, to which the lads will be exposed. . . . The blame for what we see should be laid to the account less of the students than of their parents or preceptors. . . . Passing an university examination seems to be the aim and end of all our regard for our boys. . . . It is the healthy home influences, and the education he has received in the public schools and colleges, that has built up the Englishman's proud and uncompromising character. From early youth he has been taught to believe in the national religion, in the greatness of his country, in its laws and institutions, but, above all, he has been taught to believe in his own capacity for infinite development.

Dr. Martin, officiating director of public instruction, speaks of the lack of discipline among the pupils in some schools and colleges, and adds that "The real remedy is to be sought for in some kind of moral or religious instruction." The lieutenant governor is "inclined to agree with Dr. Martin that, if any system of moral instruction could be devised which would be acceptable to the native community, the effect would be beneficial to the rising generation of students."

Religiously the educated classes fall into three broad divisions. 1. The majority are *indifferent to religion*. Prof. S. Sathianadhan, M.A., LL.B., says:

The one sole ambition of an educated Hindu is "to get on" in life by securing the best-paid government post within his reach. As a consequence we have a great deal of apathy and indifference characterizing the educated classes. . . . There would be greater hope for Christianity in India, if there was more downright, honest opposition to Christianity from the educated classes.

This indifference is due to distrust of all the religions because they have learned to distrust Hinduism, or to ignorance of the Christian faith, or to lack of time for investigating the claims of the various religions. Many are at heart far away from the faith of their fathers, yet they cling to Hinduism as a social system even tho religiously it has no command over their reason or conscience. These are adrift on the sea of Agnosticism.

2. Those who are *hostile to Christianity*.—This hostility is due in many cases to a false patriotism, in others to pride. It is humiliating to abandon so ancient a religion for one that they regard as modern, and which they regard as the religion of their conquerors. These men try to lead India back to the Vedic faith. We find them attempting to start a medical school according to the old Hindu Vaidya Shastras, and to give medical degrees such as Vaidya and Vaidya Raj. They try to foster a superstitious regard for the old Indian Rishis, and are zealous in upholding Hindu festivals. They also defend idolatry. An honorable LL.B. of the university of Bombay, recently published the following in a leading paper:

We are not one of those who view image worship as a gross super-

stition, and who want to sweep off idolatry from this country. . . . Idolatry is the principal form of worship which can be followed by the generality of the people, and it is simple madness to say that there is something immoral or absurd in worshipping an image of clay.

These men oppose not only religious reform, they are equally bitter against social reform. Their opposition is due in many cases to partial or distorted views of Christianity. In government, Hindu and Mohammedan colleges they have no opportunity to learn what Christianity really is, and the lives of most Europeans do not commend the Gospel to them. The opposition is also due to the impetus given recently in western lands to the study of Hinduism. They interpret this to imply that European savants believe in the religious excellence of the Hindu Shastras.

3. The *seekers after truth*. This is the smallest class. These men are musing over their own needs and India's degradation. Some try pilgrimage and penance. Some seek satisfaction from Vedic and philosophic literature. Some join the reform movements such as the Brahmo Somaj and the Prathana Somaj. They advocate social as well as religious reform. At the National Social Conference in Calcutta one said, "The Shastras were very good in their way, but they were now in the nineteenth century, and as the age had changed, they should keep pace with the times." Another remarkt, "They must rise above prejudice, and cast aside fetters placed on them by the Brahmin legislators of old." They protest against Hindu marriage scandals and priestly chicanery. One writes, "What is the standard of character one expects in a priest? None, absolutely none. So far from the priests having to mend our lives, we have to mend them first or to end them." One of this class had thrown away his sacred thread and wandered without a religion for four years. When I first knew him he was living with a Brahmo, but he gave up the Brahmo Somaj, and was drifting, drifting away from Hinduism and Brahmoism, but he was willing to read the Bible and attend church. Many of these seekers would find the Savior if the truth were presented to them fully, constantly, and in the power of the Spirit. But, unfortunately, there are as yet very few Christian evangelists devoting their entire time to this class. The teaching they receive in government and Hindu colleges, and the books they read in the bazaars and in the lodging houses, shake their faith and sear their consciences. Since they know English all the infidel and immoral literature of Europe and America is accessible to them. Some of these seekers place Christ on the same platform as Krishna. Others regard Jesus as superior to all teachers and incarnations, but not as divine. Some are convinced of His divinity. Of these a number vanish through fear of consequences, since they know that a public confession of Christ by baptism means loss of position, property, and relatives. Some are baptized.

In Southern India the Christians are one in forty of the total population, but one out of every twelve graduates from the University of Madras is a Christian. In the Bombay Presidency there are twenty-one colleges and professional schools. Of these only one is under Protestant Christian control. Of the 186 professors in these institutions, only forty-four are Christians. A yet more significant fact is that of the 3,189 students, only thirty-five are Protestant Christians. In nineteen of these institutions there is no Christian work done. One of the two remaining is Roman Catholic. In seventy-six high schools of the Presidency there are 6,394 scholars in the two upper classes. Of these only eighty-five are Christians. Other parts of India are also very needy.

India's students present a magnificent field for Christian workers who have tact, time, and spiritual power for grappling with their difficulties.

CHRISTIAN WORK AMONG THE STUDENTS.

V. Much is done for the students and educated men of India by the *teachers in mission schools* and colleges. On every day, or on every other day, a period of time is set apart by each mission college for Bible instruction. In addition, lectures are delivered in college halls and other buildings at stated intervals. From 600 to 1,000 non-Christian students attend the Gospel meetings held every week in the Calcutta College Young Men's Christian Association building. Similar work is carried on in connection with the Young Men's Christian Association in Madras, Bombay, Lahore, etc. In Poona we began our work by hiring a large native theater in the heart of the city. The opening address was on "Sin," another of the series was on "God," another on the "Atonement," another on "Vedantism and Christianity," and another on "Christian Work in American." The average attendance at these meetings was about 400. At the close of the series we distributed cards, and on each card was our address and the hours when we would see these students for private interviews. The address given was that of a Brahmin Wada in the heart of the Brahmin quarter of the city. Here we rented three rooms, one large one for Bible-class work, and two small ones for personal interviews. The students came in such large numbers that we organized a Bible class, which has been continued with more or less regularity for two years and nine months, and the average attendance has been between 30 and 50. After the first baptism we were driven out of this Brahmin Wada, because the man baptized was a relative of the owner of the building, but the Lord led us to better rooms near by, and here the work has been going on tho every effort has been made to stop it by discussions, boycotts, stoning, and attempts to set our hall on fire.

Occasionally we have gone back to the native theater, our object being to reach a larger number and to draw new men into our Bible class. Thus far we have had no outside attractions for the men, such as lectures on secular subjects, reading-rooms, or social entertainments.

Our thought has been that if men will come in good numbers to hear the simple story of the Gospel, why should we spend our time and strength on other matters. The Gospel has thus far drawn them, and we believe it will continue to draw them without any other inducement. We have found music a great help. We selected sixteen of the best hymns, and printed them on a four page hymn sheet, and while singing these hymns the students have followed the words on the sheets which we distributed among them. One means of securing a good audience is to issue tickets of admission, allowing none to come except those who possess the tickets. It is wonderful what a rush there is for these tickets. Sometimes we have reserved seats for the city fathers, and thus have been able to call on them when we present the admission cards to them. On one occasion a principal of a high school asked for 25 tickets for his masters and teachers. It is our custom to open our meetings with prayer, whether they be in the hall or in the theater.

2. The pen is a mighty instrument in evangelizing educated men, and *literature* of a right kind is a powerful agency. We have distributed quite a number of pamphlets and tracts among these men. Our university graduates with literary gifts can do much for Indian students by preparing Christian books for them.

3. Educated men can be reached *in their homes* or in student messes. In fact, if a man gains the confidence of the students, they will invite him to their homes or boarding houses.

4. In my judgment the most important method of all for reaching students is by means of *private interviews in the home of the evangelist*. There are several advantages in this method. In the first place, quiet. In the Hindu home, or in the mess, it is almost impossible to have an uninterrupted interview. In the second place, in one's home one has no fear of spies. In the third place, in one's own house helps are near at hand, books of reference are within reach to meet any inquiries or difficulties.

A few words as to what we think is required of the worker.

(1) Accessibility. If a student goes two or three times to the worker's house and finds him absent, he may never come again.

(2) Time. It takes time to deal with these men, for personal interviews can not be rushed through.

(3) Sympathy. It is all important that a man be won and held. Formality, impatience, irritability, ridicule, or unfairness in argument are most disastrous in effect. I know an intelligent and open-hearted student who said that he was lost by some missionaries because of their unfairness in argument.

(4) Knowledge not only of Hinduism, Mohanmedanism, Brahminism and modern unbelief, but also, and I may say chiefly, knowledge of the Bible.

(5) The power of the Spirit. In speaking of a missionary a Brahmin student said, "He has got something, I see it in his face. I am willing to become a stone if I can get that." If we are fully saved, men will find that out. A present salvation appeals to them, salvation from the power of sin as well as from its penalty.

The success of such work depends chiefly upon prayer. Often before our Sunday evening meeting several of us unitedly waited on God for His blessing, and Thursday evening of each week there was a prayer-meeting in our house to pray especially for the student work. We have had in Poona several days of prayer under the auspices of the Poona Missionary Conference, and on these occasions the work among students has been specially remembered.

VI. HELPERS.—It is very difficult to carry on such a work alone. Mr. Moorhead has been associated with me, giving his whole time to the work. He helpt not only in taking the Bible-class occasionally, but also in the personal interviews. Other missionaries frequently came to the hall to speak to the men individually and collectively. Some of the most earnest native Christians have helpt us as ushers in the large theater meetings, and as doorkeepers in our student hall; also by giving publicly their own testimony as to the saving power of Christ, and by engaging in personal work.

I shall close this statement by giving the words of a veteran worker, the Rev. J. J. Lucas, D.D., who has labored in India about thirty years, and has been engaged in educational work in the northwest provinces. He says:

I would like to see a man assigned for special work to every large college in India. He should have had experience of work of this kind at home, and his fitness tested before going out. He should work the first year in the field in association with some one who has had experience. Part of his time the first year should be given to the study of one of the vernaculars—the one spoken by the students among whom he is to labor. He should have a reading room, lecture hall, and office convenient to the students. The influence of such a man would soon be felt. Not only would the college feel the influence of his presence, but, I believe, every part of our mission work would feel it and would be blest by it. I am sure the missionaries in India would welcome such men.

CHRISTIAN MISSIONS IN THE HOLY LAND.*—I.

BY REV. J. ELDER CUMMING, D.D.

We have seen in Palestine four departments of mission work which are quite distinct, but each of them of much importance.

1. *Work among the Moslems* is even more difficult here than elsewhere. It is barely practicable in the face of the fanaticism which prevails. The stern opposition of the Turkish authorities is added to the ignorant and unreasoning intolerance of the people. Most Musulmans hate all men of other religious creeds, and would sweep them from the face of the earth if they could and dared. But there is here and there an opportunity for work among their children, which is not without fruit. There is a remarkable work in Beirut which is quite

*Extracts from letters written from Damascus and Messina, February and March, 1898.

exceptional in its character and influence. I refer to the large school conducted by Miss Taylor, whose work among the women and girls is not only tolerated, but is almost welcomed. The girls all seem most happy in their attractive home; and we learn that any contemplated interference is at once waived aside with the remark, "It is only Miss Taylor." Where lies the charm? Not certainly in too feeble a management, or too indefinite a stand. Her work among Moslems is an oasis, for which many give thanks.

Are there not cases and times, in which men seem so long to have resisted the grace of God, that they have become hardened, and the opportunity to accept is withdrawn? In the Apostolic days Paul testified that it was needful that the Word should first be preached to the Jews; but, he added: "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts xiii: 46.) In some cases, this point seems to have been reached in Moslem districts. Missionaries should not always go on, breaking their hearts over hopeless work, but neither are they hastily to judge it hopeless. Many Moslems here read the Bible in secret; many listen willingly to the proclamation of the Gospel. God will guide in every case.

2. *The work among the Eastern churches* aptly illustrates these general remarks. Some missionaries told us that their present missions took form on the discovery that Moslems had made themselves inaccessible, so that they had turned to the Armenian churches, the Greek Church, the Syrian Catholics, and others more accessible. The spiritual condition was of these native churches, then very low, and the missionaries sought to teach them a deeper life of devotion than they had hitherto known. After all, it was not very different from the "Keswick work," which is so much in evidence now. For a time their efforts were not very well received. There was much misunderstanding, and not a little jealousy, so that, 40 years ago, the patriarch of the Armenian churches publicly denounced, from the altar in Constantinople, the efforts of the American Board of Foreign Missions to bring light and blessing to Asia Minor. The friction continued, more or less, till the recent massacres, which have done much to bring together in sympathy the helpers and the helpt. The troubles of the last few years showed the Armenians who were their friends. And already a spirit of inquiry and earnestness is now manifest and fruitful. The schools are well attended, the churches filled with most patient and attentive hearers, and interest in spiritual things is much more deep than for many years. Including the Bulgarian branch, about 16,000 children are at the schools in Asia Minor and about 12,000 church members are enrolled. There are over 170 American missionaries in the field.

Still more remarkable is the college work done by the American

missions, aiming at higher education and the training of native ministers. In Syria, missions have a vast network of schools, with no fewer than 15,000 pupils. The Syrian Protestant College is a wonderful institution to find so far from home. It is not unlike a Scotch university, with a large staff of professors, some of whom have names known in more than one hemisphere, and all are men of high culture and much vigor. The mission, under the guidance of the Dr. H. H. Jessup, has a large printing press work, which turned out over 23,000,000 pages in the year 1890. The Jessup family, consisting of two brothers, with many members of the second generation, seems the backbone of American mission work in a large district extending from Beirut to Sidon. One pleasing feature is the union of the Church of Scotland with the American mission in their work. Mr. Mackie, who is evidently highly respected in the community, acts as preacher and pastor of the mission, and superintends the school work of the Scotch Mission to the Jews. The venerable Dr. Crawford and the Rev. J. Phillips, of the Irish Presbyterian Mission in Damascus, have under their care 417 schools and a large congregation of Arabic-speaking Christians.

3. *Medical Missions.* This work appeals to a wider constituency than any of those already described, and has no doubt been adopted in many cases as a solution for the difficulties encountered. It is but justice to add that no other mission has surpassed this in the personnel, and the vigor of the agents employed. The Church of Scotland Hospital in Smyrna carries on a vigorous work, which may soon be extended to other places. Dr. MacKinnon and the Edinburgh Medical Mission has just succeeded in building a new hospital at Damascus as a jubilee memorial. It is much larger than the hospital in Smyrna, and has many modern improvements. Under the splendid management of its present head it may be expected to be of the greatest benefit to all Christian work in this district. May it be the place of healing for many "sick people taken with divers diseases and torments," and may it be blest to the spiritual cure of many "who are possessed of devils."

4. *Jewish Work.*—There is a large Jewish population at all three stations that we have visited—Smyrna, Beirut, and Damascus. "Touching" other nationalities at a hundred points, they are still "separate" from all. They live in their own "quarters," walk their own way, and have little or no domestic intercourse with any outside of their own people. One of the most remarkable sights of our tour was a visit to a court in Smyrna, in which 200 Jewish families live. Here we were surrounded by a crowd of women and lads eager to get books and Testaments from the missionary who accompanied us. Most interesting, too, are the Jewish schools both for girls and boys, large in number, apparently well taught, and attended not only by children,

but in some cases by full-grown men. The chief characteristic which I noticed among the Jews was their lack of spirit. The prolonged persecutions to which they have been subjected have broken their spirit, not, alas! before God, but before man. One of them said: "I wish but I have not courage." The schools have a wonderful effect on the Jewish children. Their lives are made happier, and their hearts toucht by human love, so that they come to have deeper thoughts of God and gratitude to the Lord Jesus. In Damascus, they are watcht with lynx eyes by the Jewish community, and when old enough, are often removed to their own Jewish schools, with the hope of undoing the work of the missionaries. This work is not hopeless; it is not even depressing. There is much in it to cheer and not a little to make the heart glad, but it requires faith and prayer at every step, and a constant remembrance of the promises to them who love the people of Israel. In Damascus the Jewish community is divided into Pharisees and Sadducees as in olden times. The older men are ritualists, but the younger men are full of skepticism. The hope of the one is in being the sons of Abraham, the others are not sure that there is any ground for either hope or fear.

II.

The number of Jews in Jerusalem is a matter on which there has been much diversity of statement. The estimate has ranged from about 10,000 to nearly 80,000. Rev. Joseph Jamal, of the London Jews' Society, who, as a native of Jerusalem, has every opportunity to know the facts, gave me the result of a careful inquiry made last year by the Rev. A. Kelk, the leading representative of the same society in Jerusalem. There are two causes which have led to the different estimates. One is the confusion between the Jews who are living within the walls of the city, and those without. The latter are again divisible into those in the immediate neighborhood, commonly known as the "Colonies," and those much further off, at Jaffa, Carmel, and elsewhere, known as the "Agricultural Colonies." These last are not to be reckoned as belonging to Jerusalem. The other cause for uncertainty as to numbers is that the totals have been concealed by the Jews themselves since they are subject to a heavy personal tax. The statement furnisht to me gives as the number within the walls of Jerusalem 23,363. There are, besides, 30 "Colonies" in the immediate neighborhood (at Siloam, near the Damascus gate, the Montefiore settlement, etc.). Some of these colonies contain only 30 or 40 Jews, while others number 3,000 and under. In all there are 24,419 Jews in the colonies near Jerusalem, so that within and without the walls, there were last year 47,782 Jews. These receive, according to their need, what is called the "Halooka," contributions to which are made by Jews in various parts of the world. A large number spend all of

their time in the study of the sacred books; and are supported entirely by the "Halooka," or by their own private means.* Most of the general business in Jerusalem is done by Jews, or is at least divided between them and the Germans.

MISSION WORK AMONG JERUSALEM JEWS.

As to the state and prospect of missions to the Jews in and near the Holy City. As might be expected, the Jews are nowhere more fanatical or exclusive than in Jerusalem. They, or their fathers, have gone there from religious motives, and they are distressed and indignant at the state of the land and their own position in it. They band themselves together to pray for the intervention of the God of Abraham; and it is only natural that they should be sensible to the fact that much of their income is from Jewish sources, and depends on their faithful adherence to their national creed and worship. Not only so, but they have become well known to each other and to their leaders; the eye of suspicion is on every one who is known to have dealings with Christians; and strong steps are taken to prevent any from apostatizing.

Under these circumstances there are two main channels open to missionary work. One is among them through *medical aid* in dispensary and hospital. This method is now prominent throughout Syria. It received a few months ago a serious blow in Jerusalem, through the death in a hospital of a Jewess, whose body was refused burial by the rabbi, because she died under Christian care. There was great excitement, and the new hospital is at present without inmates. This hostile attitude, however, will probably not long continue, and patients will come whether Jew or Gentile.

The other open channel is *schools for the young*. These are largely attended and give a singular impression of happiness among the children, much more than schools elsewhere. Excellent relations exist also between the teachers and the parents of the pupils. The Christian work done in this way is indirect, and it is slow in showing results; but the missionaries do not seem disheartened; and hope that they are on the verge of times of blessing. It is a sign of the influence of this work, that not long ago, the rabbis of Jerusalem found it necessary to issue a *cherem* or formal warning and curse against classes for Christian inquiry attended by young Jewish men who have been finding their way to missionaries. I was personally much cheered by a visit paid me by a young Jew who had elsewhere been baptized by Jewish missionaries of my own church. He had been converted after his baptism, and, returning to Jerusalem in great joy and peace, had found there his father and uncle who were zealous for the faith

*For further particulars on this interesting subject, I must refer to an interesting pamphlet on "The Condition and Prospects of the Jewish Population in Palestine," printed by Spottiswoode & Co., London, by Dr. Masterman, late of Jerusalem and now of Damascus; and to a year-book published in Jerusalem (in unpointed Hebrew) by J. Lung.

of their forefathers. They first sought hard to pervert the young man; but when they could not do that, they disowned him. Meantime he supports himself by honest labor, and visited me to inquire how he might live nearer to the Lord.

It is not easy to make any true estimate of the position with regard to the Moslems. Many things combine to make it probable that they look with considerable uneasiness to the future. Traditions are afloat among them which partially reach the ears of the Christians. They hold Jerusalem and the Holy Land with a tenacity strengthened by the joint incentive of fanaticism and fear. They hold the Jews in an iron grip; but it is the grip of the man who holds a wild beast, the grip approaching the courage of despair.

I was told that one of the chief ecclesiastical authorities of Islam was asked why the Golden Gate had been so long walled up. He replied that it was their tradition that if that gate were opened a prince of Israel would enter in triumph and capture the city. He was ignorant of the fact that one of the Hebrew prophets had foretold something of the same sort, and when shown the passage in Ezekiel (xliv: 23) no words could express his astonishment.*

THE INFLUENCE OF THE HOLY LAND.

1. On coming into Palestine I was prepared for a conflict within on coming to know what seemed in some respects to be "Christ after the flesh." To have the habits of one's life regarding Christ as the unseen, risen, and glorified One, suddenly modified, and the humanity of the Lord forced into an undue and almost painful prominence, seemed to me something that might strain one's faith, and lower, rather than raise, one's thought and heart. That was avoided by an unexpected experience. Everywhere one went about looking for *some one* who might at least touch a chord of dim resemblance. Was he like that? It was perfectly vain. Here, even less than at home, could we find such chords touched upon. The mystery of the Incarnate Redeemer seemed deeper, as we looked upon His people and His land. Not at Bethlehem, not at Bethany—nowhere was there any one nearer to His likeness than at home. Faith escaped the expected conflict because of the "flesh" nothing could be seen.

2. But this very fact made one's first feeling largely one of disappointment. Jerusalem at first seemed so small. That impression was corrected, however, when we rode around it, on the other side of the valley of Hinnom and on through the valley of Jehoshaphat, and found it larger than we had supposed. But the dirt, and the intricacy of its streets; the noise and crowding of its motley inhabitants—and

* Speaking of Mohammedan traditions and fears, it is surely not inappropriate to remind the reader that "the times of the Gentiles" during which Jerusalem is to be trodden under foot are to extend 1260 years (Rev. xi: 2, 3), and that the domination began when the city was taken by the Saracens in A. D. 638. The years of prophecy should therefore run out at the close of the present year.—J. E. C.

surely was there never such a blending of nations and costumes as here; the falsity and impossibility of many of its alleged holy places; the absurdity of many of its traditions; the tawdry tinsel decorations of its holy shrines; the bad taste and incongruous self-assertions of its new buildings—all these do their utmost to disillusion the least sensitive. All the nations, save the English and American, are guilty in this last respect; but the Russians are the greatest sinners of all. The new hospice and other buildings in the northwest; the church on the slope of Olivet in the cemetery; and the tower which disfigures the top of the mount, are the most offensive structures ever placed on holy ground. They are, however, only too well seconded by such awful work in stone, as the Rothschild colony on the west side of Hinnom. It is sadly true that ecclesiastical tradition on the one hand, and national pretense and blundering on the other, have done their best to destroy Jerusalem. More than Roman or Saracen or Crusader did, these have done. Yet they could not succeed, because Jerusalem is imperishable and still survives.

3. Yet, casting such things aside, there is enough else to stir the soul. In the temple area, center of all, is the rock on which David erected his altar, on which Araamah had his threshing floor; there is the cave beneath in which the father and sons found shelter from the destroyer; the rock, perhaps, on which Isaac was bound in the land of Moriah. Just outside of the Damascus gate, to the north of the city, is a green hill, which presents to the south its rocky edge, in which two caverns in the limestone still give a vivid appearance of a skull. It is, very many believe, the hill of Golgotha where "they crucified Him." Beneath, close beside the hill, is a garden, and the lone chill sepulcher. Never again can I think of the Cross without seeing the picture which our Lord saw from it. Never can I think of the resurrection morning, without there rising before me the picture of that quiet sepulcher, empty. I have seen the place "where they laid Him." "He is not there. He is risen as He said," and yonder, not far off, is the mount on which "His feet shall stand in that day. O, Jerusalem, Jerusalem!"

EDUCATIONAL MISSION WORK IN PERSIA.

BY ROBERT E. SPEER, NEW YORK.

Secretary of the Presbyterian Board of Foreign Missions.

There is no system of popular education in Persia. The public school is unknown. Outside of Tabriz and Teheran the only teacher is the Moslem ecclesiastic, the limitations of whose knowledge make the instruction which he is capable of giving most meager and

pitiable. Of history, of even the simplest elements of science, of mathematics, he knows nothing, and attempts to teach nothing. Yet all the education which a Persian receives, unless he goes to the shah's colleges in Teheran or Tabriz, or enters one of the so-called religious colleges, he gets in a village school taught in the street, or in a court, or in the masjid, or mosque, by a mollah, whose curriculum includes the Persian alphabet, the rudiments of arithmetic, a parrot-like knowledge of the Arabic Koran. No attempt is made to teach writing or reading, save the Persian alphabet. Some have maintained that not less than seven-eighths of the population are illiterate. For the girls there are no schools at all; while of the results of the boys' education, Dr. Wills says: "The repeating from memory of a few prayers and passages from the Koran, with some verses of poetry, is all that remains to a villager generally of his education." There are no higher or grammar schools. The ecclesiastical colleges to be found in the larger cities, are frequented in the main by prospective mollahs, who study there the Koran, Persian literature, and the non-sense of Eastern philosophy.

A few Persian young men have been sent to Europe for their education, and some of them are among the most capable men of to-day, but the experiment has ended sadly with many others. The only serious attempt at higher education in the country has been made in the shah's college at Teheran, the Tabriz school being largely discredited. The college has military, medical, and language departments, and another called "science and art," but the departments overlap, and the physical laboratory is a curiosity room, of which no use is made. There are many pieces of apparatus, such as are found in the laboratory of a village highschool at home, mixt up with odds and ends, including a set of artificial limbs and bandages, which the late shah considerably took off the hands of an adventurer, who had brought them to Teheran, while on the most conspicuous place on the walls hung a missionary map of the world, issued by the American Board in 1846, with Mark xvi : 15 printed above it in large letters. The annual cost of the college is 24,000 tomans. The director of the college told me that the new shah intended to establish several similar institutions in other parts of the country. While neither the discipline nor the modes of instruction in the shah's college are ideal, there is a real opportunity given to any Persian boy who may be admitted to learn several modern languages, and to get a general smattering of knowledge. Armenian, Nestorian, or Jewish boys have no such government assistance. They must depend upon the sacrifices of their own people or the mission schools.

The aim of the mission schools is to raise up Christian leaders. It is no part of their plan to give a general education for education's sake; but in attempting to train men for Christian leadership, they have

provided for the limited numbers they are able to take, the only thoroughly effective agencies, and the only schools of any kind for girls save among the Armenians. Mission policy assigns to educational work a limited field, but within this field it aims to make it as Christian and as thorough as it can be made.

Of the schools of the Church Missionary Society in Julfa, near Isfahan, in the south of Persia, I can not speak, nor of the Roman Catholic schools in Teheran and Salmas. The Roman Catholic missionaries are very secretive. Protestant missionaries are sometimes blamed for not giving the Roman missions due credit for their work, and for withholding Christian fellowship from the Catholic missionaries, but they do not deserve such reproach. It is the Catholics who hold aloof, and are suspicious, hiding their work and plans. Of these the Protestants make no concealment. I visited the Catholic missionaries in Teheran, but they refused to give any information, or to let me see their school, and denounced as their enemies the American missionaries, who had always maintained a kindly attitude. In Oroomiah they were socially very pleasant, on account of their obligations to Dr. Cochran, but were scarcely more communicative. The Archbishop of Canterbury's mission to the Nestorians maintains two schools in Oroomiah—one for boys, the other for girls—both of them conducted in accordance with the high Anglican ideas of the mission.

In each of the four stations of the American Presbyterian Mission are two schools, the oldest of which are Fiske Seminary and the Oroomiah College, among the Nestorians. For more than a generation these two institutions have been pouring out regenerative influences among the Nestorians. The people themselves have come to speak of those villages as "dark villages," where their power has not been felt, and of others as "light villages." In the early days of the mission the purpose was to get two men from each village and stamp them for Christ. While in the Fiske Seminary, as it is now called, after Fidelia Fiske, that remarkable woman was content with nothing less than the absolute transformation of the characters which came under her influence. It was not so much large numbers that were sought. The aim was for quality, intensity, enduring influence. One hundred and twenty-two men were graduated from the college prior to 1870, of whom 80 gave all their time to Christ's service. Since 1878, when the college was reorganized, there have been 110 graduates, of whom 44 also took a theological course, and 12 a medical. The average cost of the education of the students in the shah's college last year was about 100 tomans (\$100). In the Oroomiah College the annual cost for board was 9 tomans, and for instruction 10 tomans, the pupils in the main paying for their own board. In Fiske Seminary the cost for board was less than four tomans and for instruction one.

Among the Armenians of Tabriz and the province of Azerbijan, of which it is the capital, the mission has two schools, with aims similar to those of the schools among the Nestorians; but the Armenians wish education as a preparation for business, not for Christian service, and the commercial and political drift of the people is so strong that Christ's interests take with them now a secondary place. In Tabriz the Armenians have some well-equipped schools of their own. One of their merchants gave recently a magnificent building for the Armenians in one quarter of the city, but there is nothing evangelical in these schools. Armenians, Europeanized in Russia, were in charge, and the spirit of secularism was contracting. From the mission schools in Tabriz and Teheran, the centers of greatest life among the Armenians in Northern Persia, all the influences for the gracious enlightenment of the people must come, and are coming. The activity and movement in the Gregorian Church is itself, as the acting bishop of Tabriz frankly admitted, largely due to the incitement of the evangelical mission work. I met in Teheran the graduates of the boys' school there. They were all young men, ambitious, active, teachers, merchants, bankers, doctors, supervisors, emancipated from their old superstitions and with evangelical sympathies.

The missionaries have not ventured to open any schools for Mohammedans. In Tabriz and Oroomiah the fanaticism of the people is so great that no Mohammedans attend the schools opened there for Armenians and Nestorians. In Teheran and Hamadan, however, many Moslem children attend. The missionaries in the capital hesitated at first to take them, but the president of the late shah's council, the Amin-i-dowleh, requested it in writing, and now two-fifths of the boys and one-sixth of the girls are Mohammedans. Nasr-i-din Shah himself, visited the schools several years before his death, to show the favor in which he held them. The girls' school especially interested him. After going over it thoroughly he was taken to the dining-room and kitchen. He had made no comment as yet, but then he looked about him admiringly, and simply exclaimed: "Clean, clean!" In Persia at last he had seen two un-Persian things, a just conception of woman and cleanliness. It was only of the latter that he spoke. Perhaps he did not see the former at all.

THE JEWS AND FIRE-WORSHIPERS.

The Jews and the Guebres, or fire-worshippers, constitute an insignificant part of the population, but they, too, are reacht. One-fifth of the boys in the Teheran school belong to these classes, while 60 of the 85 boys in the Hamadan school are Jews. There are about 20,000 Jews in Persia, and they seem more accessible to the Gospel than the Jews of Palestine, or than Jews at home. Many of them have already received it. They are eager often for training, usually with

the purpose of using it to become doctors. In parts of the land most of the physicians are Jews. But some seek to serve their Savior. I shall never forget a talk with one of them one soft moonlight night, under the poplar trees in Teheran, the dainty light gleaming on the snows of Mount Demavend. He was a Jewish boy, and he lived in a little room by the school, where he cooked his own food. Milk and bread he ate for breakfast, tea and cheese and sometimes something cooked for supper. He said he was lonely, and that he had to pray much—especially for the Christians in America—rising at half-past four in the morning for it, and he said also that his secret was that he wanted to preach Christ. "It is the best work in the world," he added. "Christ gave all. He ought to have all. We must all die, let be by sword, by gun, by water. Why not live and die for Christ? I hope, by grace of God, to be His servant and give all of life to Him." Child of a lonely race, preparing in loneliness for what will be a lonely life in this Moslem land! When will his people find their national life again in finding in Jesus their Messiah?

The Armenian community in Hamadan has been less contaminated by the worldly influences which are robbing the Armenians elsewhere of more of their most attractive and noble qualities, and the Faith Hubbard school for girls in the midst of them has been given an unlimited field among their girls and women. The Armenian women are very attractive. Many of the foreign residents in Bagdad have found them so, and taken wives from among them. They possess the capacities of the Armenian men, and are free from some of their faults. They are right who advocate strong efforts to save the nation from secularism and cynicism through its women.

In addition to these schools of higher grade under constant missionary supervision, the village school has been fostered in Persia, especially among the Nestorians. In the local school of the mollah, boys are taught narrowness and bigotry and little else. Whenever possible village boys who will come, especially in Christian or semi-Christian communities, ought to be taught something else. In his authoritative but overgrown book on Persia, Mr. Curzon, the present British under secretary for foreign affairs, says that if he were to undertake the reformation of Persia, he would not incorporate a new company in London, but would organize a *coup d'etat* in the village schools. The trouble is, however, that the government could not supply teachers if it wisht to establish good village schools. The problem is in the hands of the missionaries, so far as it is in the hands of any, and they do not conceive it to be their duty to establish and maintain a public-school system in Persia. The schools they establish have a twofold purpose. Where the children are from Christian homes, they secure to the next generation of the native church the elements of a simple education. They constitute, where the children

are from unevangelical or heathen homes, an evangelizing agency, giving to the children a knowledge of the Gospel, and gaining an opening and a foothold for the native evangelist or the itinerating missionary. Where this purpose can be carried out in neither aspect, wise missionary policy declines to establish a school. The only extensive development of a village-school system has been among the Nestorians in the Oroomiah plain and adjacent regions. In this field, the average number of schools maintained per year for the first decade of the work (1837-1847) was 24, with 530 pupils; for the second decade (1847-1857), 50 schools, with 948 pupils; for the third decade (1857-1867), 51 schools, with 1,096 pupils; for the fourth decade (1867-1877), 58 schools, with 1,024 pupils; for the fifth decade (1877-1887), 81 schools, with 1,833 pupils. For the year 1896 there were 117 schools, with 1,564 boys and 846 girls—2,410 pupils in all.

This educational work strongly affects the imagination. To see hundreds, exactly 3,241 boys and girls, young men and women, in the schools I have mentioned, with several hundreds more in other village schools; to learn of the possibilities of life before them as illustrated in the lives of those already trained and sent out; to hear girls fresh from dark homes singing in queerly accented English, "Lord, ve come; Lord, ve come in our childhood's early morning;" or Moslem boys, just learning to read the Gospel of John, say, with the strong emphasis on the last word which characterizes the first attempt to read, "In the beginning was the Word . . . and the Word was *God*," make a deep impression on any one who is at all sensible to impression.

EXPELLED FROM THE PHILIPPINES.

F. DE P. CASTELLS.

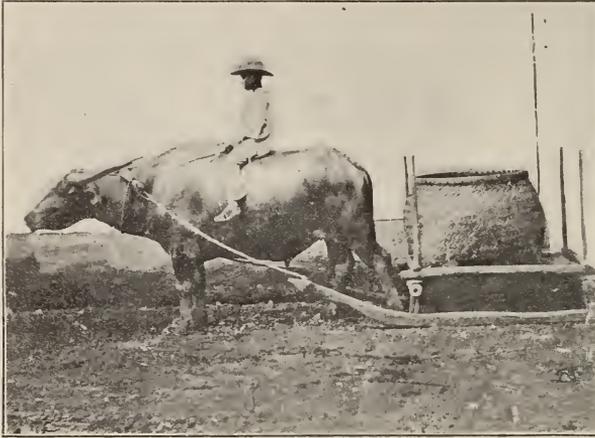
Formerly Agent for the British and Foreign Bible Society in the Philippines.

Early in 1881, and soon after my conversion, I read an article in a Spanish Protestant paper describing the spiritual condition of these islands. The writer, Señor Alonso Lallave, was then unknown to me, but his words kindled in my heart a longing to go there, tho then it appeared to be a forlorn hope. Three years afterward I entered Dr. Guinness's London Institute with a view to qualify for foreign mission work, and the idea of my going to the Philippines still held me fast. My time of preparation was almost up, and I had not applied anywhere for engagement; but one day intelligence came that the British and Foreign Bible Society needed a man—a Spaniard—for the very sphere in which I yearned to labor. I wrote immediately, and was accepted. Señor Lallave, who had unwittingly led me to this, offered himself also with a like result, and the Society resolved that we should go together. This man, as I soon discovered, was most

admirably fitted for the work. He was an ex-friar of the Dominican Order of Preachers, and had spent twelve years as a parish priest in the Philippines, in which capacity he had mastered the Pangasinan dialect. His conversion dated from 1867. A person in Spain had sent him some religious tracts by mail which convinced him of the errors of his church. Being a conscientious man, he did not try to stifle his new convictions but communicated them to others, whereupon he was denounced to his superiors, was arrested, degraded and thrown into a conventual dungeon in Manila. Then some old friend pleaded in his behalf, and he was sent under guard that he might be tried afresh by an ecclesiastical court in Spain. When the vessel was in Singapore, however, he managed to slip into a boat and gain the shore, where he at once became a free man. Soon afterwards news reached him at that port that Spain had become a republic and liberty of conscience had been proclaimed for the first time in its long history. Overjoyed at the report he went home, where he had the pleasure of meeting those brave pioneers of the Gospel, Rial, Alhama, Cabrera, and others, most excellent men, whose hearts had been tempered in the fire of persecution and exile, and he soon was appointed minister of a church in Seville. Twenty years were passed in this work, and during this time, far from forgetting the scene of his former labors, he translated nearly the whole of the New Testament into Pangasinan.

After we were engaged by the Bible Society, Señor Lallave proceeded to Madrid to see his version of the Scriptures through the press, and I went to Malaysia, where, by working among Malays, I was able to perfect myself in this language, and to acquire some most valuable experience. At length my companion came, and together we sailed for Manila, where we were landed on March 30th, 1889. Here we saw a purely Levitical city, of narrow and crooked streets, full of friars and nuns, of churches and convents, of crosses and shrines. Processions were held frequently, when a number of men carried some large wooden images about the town on litters, the priests coming behind in magnificent golden robes, then a band playing, then the crowd with lighted tapers in their hands, reciting some sort of prayers, and then a strong military escort. We had barely arrived when we witnessed one such procession, and the program said that it was in honor of "St. Joseph, the Chaste Husband of the Mother of God!" And as it filed through the streets, the forts were thundering a royal salute, and a thousand rockets were flying across the sky. If there is a place where the papal church finds herself at home, it is in Manila—in the Philippines. In the morning it is the church bells that wake the people from their beds, and the peal of these goes on through the livelong day. The city has close on 300,000 inhabitants, three-fourths of them living in houses made of *attap*, or palm leaves. The ordinary means of convey-

ance used by the natives throughout the Philippines is a cart drawn by sluggish *carabaos*, or buffaloes. In 1889 the Manila-Dagupan Railroad, the only one there is, was in course of construction, and I had the pleasure of a short ride on the first locomotive ever landed there.



A USUAL MODE OF CONVEYANCE IN THE PHILIPPINES.

Once in Manila, we took up our quarters at a hotel, and were surprised to learn that our coming had been forestalled by the local press, particularly by the clerical organ, which inserted a paragraph that began thus:

SOMETHING
TIMELY.—The
226th article of

the Penal Code in force in these islands reads thus: "Whosoever shall perform publicly any acts of propaganda, preaching or other ceremonies, contrary to those of the official religion, will incur the penalty of correctional imprisonment, etc."

We very soon made friends among the natives, and my knowledge of Malay made the acquisition of Tagalog comparatively easy. We felt somewhat hampered, but we resolved to apply at once for permission both to introduce and to circulate the Scriptures, which we did. Unfortunately just then I fell ill, what my sickness was, I never found out. All I know is that I had some suspicious symptoms and that I had been given up for dead. A kind English physician, who was staying at the hotel, took care of me and said that I recovered because of my youth. I was scarce well again, when my companion sickened in the same mysterious way and, after twelve days of careful nursing by myself, died. Many people felt sure that he was poisoned. "This is the way the friars have always managed to dispose of our benefactors!" many of the natives exclaimed. The discovery which I made about that time, that the man who waited on us at the hotel was a detective in disguise and a disreputable man, also made me suspicious. Several times the friars had come begging for admittance to the sick room, but the patient objected to such visitors and I resisted them. Once in his delirium, the sick man said: "Why don't they stand off and let me see Him?" He seemed to think of the friars standing between himself and God, and hence his protest. But when he died, the question was: Where can we bury him? The proprietor of the hotel urged me to remove the corpse at once, and the authorities declared that no heretic could be buried in the city cemetery, as that was holy soil. After much trouble, however, the British consul kindly allowed me to bury him in the ground appropriated for non-Catholic foreigners,

and so, despite a heavy downpour of rain, the corpse was removed that same evening, to be buried on the following day in the presence of several friends. The idea of an ex-monk dying unreconciled with the church created a profound sensation, as the comments of the press testified.

The events just described had produced in me a sense of desolation and danger, but now again I urged my request for permission to work openly. The censors, who were either friars or bigoted laymen, demanded samples of my books, and I complied. They then promised a reply within a week. At the end of that week I received nothing save a renewal of their promise, which in like fashion was renewed many times over, with the idea, it would seem, of using up time, and of tiring me out without any formal answer on their part. Far from allowing this to interfere with my duty, however, I all along endeavored to do with my might "whatsoever my hand found to do." For not only did I hold weekly services in English at the homes of prominent foreigners, but I occasionally held them in Spanish, and in the homes of natives, and imported some Spanish Bibles and some Pangasinan Gospels by mail for several who professed to accept the truth. There being no version of the Scriptures in Tagalog, I made some manuscript copies of fragments rendered by myself, and these I gave away privately. I append one of them, John iii: 16, that it may give an idea what the language is like:

Pagkat pinakasintá nang Dios ang sangdaigdig na pinagbigyan sa Anac niang bugting upang anglabat nang sumasampalataya sa Kaniyá ay houag mapacasamá bagkus magkamit nang buhay na walang hangan.

In Pangasinan the same text reads thus:

Ontan so panangaroy Dios ed mundo nia, ta initdan toy Anac ton bogton, piano ganagana ya manisia ed sicato, ag inatey, no ag macaala na vilay ya andi angaan.

As the censors declined to give me a reply in black and white, I had now determined to petition the captain-general, who was no other than the now famous General Weyler. Again, however, the adversary frustrated my plans. Rumors were set afloat which represented me as the head of a conspiracy, and in consequence I was arrested and imprisoned. The charge was easily disproved, but on the third day of being in prison, the judge informed me that I was accused of a new *crime*, that of "propagating doctrines contrary to the official religion," and that he would let me out on \$500 bail, I being still under police surveillance. The prosecution dragged its weary course for three full months, during which time I lived at the hotel, honored with a police guard at my door; ultimately I was acquitted, the evidence being declared insufficient. But simultaneously with this, and without my knowledge, I had also been prosecuted "administratively" for being a "pernicious person," which meant that, guilty or innocent, they intended to expel me from the country. And, having known this, I called on the civil governor, who happened to be a Cuban, and effected a compromise, I leaving the islands by the first steamer, and he shelving the prosecution. On the 23d of December, therefore, I was saying "good bye!" to Manila from on board a vessel, pained by my failure, but yet believing that I would, as I still pray I may, see the Philippines brought under the influence of the Gospel of Christ. Some weeks after my departure I learned that the supreme court had refused to indorse my acquittal, and had ordered a new trial, with what results I can not say.

II.—MISSIONARY DIGEST DEPARTMENT.

GOSPEL WORK FOR ISRAEL.

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

In the *Nathanael*, Nos. 1 and 2, of Vol. xiii, the bi-monthly published in the interests of the evangelization of Israel, by Professor Strack, of the University of Berlin, there is found, from the pen of Pastor de le Roi, easily the leading living authority on this subject, an excellent and accurate report of what has been done during the past two years for the Gospel cause among the "lost sheep of the house of Israel." We condense the leading data in the following:

I. Great Britain, with its London Society and 171 workers, easily leads in this department of mission activity. It labors largely among the constantly increasing hosts of Israelites in England. There are 16,000 Jewish children in the public schools of London, and 80,000 Jews in the city, where there are 40 synagogues. In the parliament there are 8 Jews, and in the army 60 Jewish officers. In the ranks of the English clergy there are no fewer than 200 Jewish proselytes. During the past two years the London Society has erected a new building and improved the old, devoted especially to providing for the wants of converts. Since the establishment of the Palestine House, in 1831, no fewer than 70 missionaries and evangelists have gone out of this house. The mission schools have had 1,300 pupils, of whom 80 and more are engaged in Gospel work. A recently established "Labor Home" gives converts an opportunity to earn a living. The society labors largely in the East End of the city.

The Abrahamic Society, closely allied in work with the London, recently celebrated its sixtieth anniversary. The Ladies' Union for Israel, established in 1893, now numbers 700 members. Even a children's society, called Beehive, has been organized, reporting now a membership of 3,000, with an organ entitled *Jewish Mission Advocate*, and an income of £250. These societies also confine their work almost exclusively to England.

The British Society, in commemoration of its fiftieth anniversary, published a memorial, entitled "Memoir of Gospel Triumph among the Jews," giving full account of its work. Its organ is *The Jewish Herald*. The annual income is between £7,000 and £8,000. In connection with it there has been organized a Hebrew Christian Union, to aid converts. The Mildmay Mission of John Wilkinson, in the twenty years of its activity, reports 140 baptisms. The chief work of this society is the distribution of Hebrew New Testaments. In 1895 it disposed of 117,000 copies, of which 76,000 found their way to America. The total number distributed to date is over one million copies. The society publishes a jargon sheet, entitled *Dibre Hizomim*. The City Mission Society of London has nine of its men at work among the Jews of that metropolis. The Barbican Mission is also very active, while the Parochial Mission has established a medical mission for the Hebrews, and publishes a paper called *Church and Synagogue*. The East London Society, in the 18 years of its existence, has baptized 500 Jews. The Jewish Christian Testimony Mission has opened a mission house in London, and has decided to aid the work of the Jewish reformer Lichtenstein, in Hungary, and Rabinowitz, in Russia. The list of the Hebrew Christian Prayer Union of London reports a membership of 1,195. This body has an organ in the *Friends of Israel*.

The Philo-Judæan Society confines its activity to Jewish women, and can look back to a work of 68 years.

In Scotland the state church takes care of the work among the Israelities in this country. Its headquarters are in Glasgow. The societies under the auspices of the Free Kirk, the United Presbyterians, and the Irish Presbyterians, labor among this people in foreign lands. A number of women recently effected a central society, called *The Women's Jewish Mission Association*.

II. In Germany there are a number of Jewish mission societies, and Germany is also the seat of the activity of quite a number of non-German societies. The chief German organization of this kind is the Central Society of Leipzig, the life and soul of which for a generation and more, was the lamented Delitzsch. His periodical *Saat auf Hoffnung*, is still the leading scientific journal in the whole domain of this literature. His successor at the university, Professor Buhl, is one of the editors. The Berlin Society for 1895 reported 16 baptisms. An *Institutum* for the study of Jewish literature and Jewish mission problems is maintained by Professor Strack, of the Berlin University, and this institution has sent out a number of laborers to the Jews of Eastern Europe. Unfortunately the other *Instituta* of this kind, of which about ten were organized in 1883 and later, have been discontinued. The Swiss Society of the Friends of Israel has its men in Strasburg. A separate society was lately organized in Geneva, with a special organ entitled *Le Soir Israélite*. In Italy only the London Society is represented. The French Society, headed by the well-known scholar, Pastor Krüger, confines its work to Paris, where non-French societies are also represented. The Jews of Holland are quite orthodox, and the Netherland Union for Israel has three men at work among them, while the London and other English societies have also sent their missionaries. *Le Ladder Israel* seeks to interest children in this cause, and the society called "Excelsior" consists chiefly of young men and women. In Denmark only one Jewish missionary is at work, and he is a convert. In the three Scandinavian countries there are strong societies for this species of Gospel work, who all labor abroad. Rather strangely the Protestant churches in the Austro-Hungarian empire have no Jewish mission of their own, altho, next to Russia, it has the largest Jewish contingent among the nations of Europe. And with the exception of Russia there is no country that reports so large a number of converts to Christianity from Israel as does this. All the work is done by foreign societies. In Vienna the average number of Jewish baptisms per year is 400; in 1895 the convert number was 435 who joined the Catholic, and 70 who joined the Lutheran Church. In all the large populated centers of this empire the work is going on quite vigorously in various ways and methods. In Rumania the London Society has been successfully active for years, with fully a dozen stations. Naturally the great mission field of this kind is Russia, with its millions of conservative and Talmudic Jews. The Russian Church resorts to methods that are often not defensible to gain converts from the Jews, and of the 8,597 Jews baptized by Russian popes between 1870 and 1887 probably not a few were practically compulsory. Yet Protestant societies also report large gains from this source. The London Society's missionary, Dr. Ellis, baptized 302 Jews in 5 years in Warsaw. The work of the Jewish-Christian Rabinowitz, so auspiciously begun a decade ago, is not so promising at present, largely on account of the peculiarities of the leader. In Turkey the var-

ious societies have found a promising field, three of their associations working in Constantinople, where one man alone in the last two years baptized 43. In Jerusalem, Damascus, and other cities of Asiatic Turkey, especially in Palestine, the work is vigorously pushed with varied success. The medical missions are in most cases the most successful. Even the Jews of distant Persia, East India, Tunis, Algiers, Australia, and other distant lands are not forgotten, altho the laborers are few. Abyssinia with its hundreds of thousands of Falasha, or black Jews, is still closed to Christian mission enterprise. In America work of this kind is done by a large number of societies and various denominations, especially in the large cities of New York and Chicago, and fully a dozen of journals in the interests of the cause are issued. In British America considerable activity has also been exhibited.

The article in question, covering 35 pages, closes with these words: "Our survey has shown rich evangelical mission activity among the Jews. There is, indeed, room for criticism in regard to certain active details; but so much is certain, that not since the days of the apostles has there been such zeal shown for the salvation of Israel as there is exhibited in our own times."

CHRISTIAN AND POLITICAL FORCES IN SYRIA.*

BY PROF. SAMUEL IVES CURTISS, D.D.

I. The possession of Syria and Palestine by peaceable means still engages at least two great powers, France and Russia, and is the dream of the Jewish party known as the Zionists. The hope which animates the Zionists is partly religious and partly political. Indeed, it is along the line of Old Testament teaching and Old Testament prophecy as interpreted by opprest Judaism. But France and Russia seem to use religion for political ends. Do the Maronites need a church which the natives can not provide? French gold flows freely into the country. The most commanding sites in Lebanon and other parts of Syria and Palestine are crowned by Maronite or French Catholic institutions. Education, whether collegiate or primary, following in the wake of Protestant institutions, and seeking to displace them, furnishes free instruction and free text-books. Other inducements are held out when necessary. A sumptuous press, which has every appliance for printing and binding, attempts to eclipse the American press by its beautiful typographical productions, while a line of classical Arabic literature, rejected by the American press because contrary to the spirit of Christianity, is freely issued by the Jesuit press. No foreign people are nearer the ideals and desires of non-Mohammedans of Northern Syria than the French. But this work of subsidization leaves the people where they are, and simply strengthens in them the terrible vices of cupidity and cringing dependence.

What means the Russian occupation of the country, from one end to the other, by hospices, open to pilgrims and travelers during a brief season of the year for a nominal sum? What is the meaning of Greek schools, where instruction is given in Russian, and the subsidization of the Greek Church, if not in the line of political aims of Russia in Syria and the Holy Land? Neither France nor Russia, whether working directly through the emissaries of the Greek or Latin churches, or through the

* Condensed from *The Independent*.

native churches, is quickening the moral sense of the people or placing before them higher ideals. Corrupt forms of Christian faith have a tremendous hold on the Syrians, because they appeal constantly to their self-interest, and are in harmony with the most ancient Semitic ideas still regnant to-day.

A nominal Christian commits a murder, or is guilty of some other gross crime. His religious connection makes him in all respects the member of a clan. Abhorrence of his act and a desire for righteous retribution has no place among his coreligionists, or fellow-clansmen. Here is one belonging to the same party in trouble. The powerful ecclesiastical machinery, which has the ear of the pasha, is invoked, and the guilty man goes free. What has the Protestant to expect who leaves any one of the non-evangelical bodies at the bidding of conscience? Simply that if he has a case at law, tho clearly in the right, he must fail to secure justice for lack of proper influence, and must suffer the loss of civil rights. Now, when money and political influence, the most potent factors in the Orient, are at the command of the Latin, the Greek, and the Maronite churches, is it any wonder that the progress of Protestantism is slow, especially when we consider that these non-evangelical Christian religions have vastly greater numbers, and almost unlimited financial resources? What can Protestantism do? It represents no political aspirations, either American or English. It has limited resources. It is working directly counter to the low moral ideals of centuries. Through the regenerating power of the Gospel it is seeking, not to win a country for an English-speaking people, but to make men, women, and children new creatures in Christ.

II. It is safe to say that in no foreign country, nor in any mission field, are there abler, wiser, or more consecrated Christian workers than in Syria and Palestine. The two main evangelical forces in this country belong to the Church of England and to the Presbyterian order. The evangelical character of the work done by our English brothers and sisters is indicated by the prominence which they give to regeneration, and the characteristics which we expect to find in living Christians. The Presbyterian Mission has had a noble history, altho its work rests on essentially Congregational foundations, laid by the American Board more than seventy-five years ago.

All classes in Syria and Palestine are now reached by the Gospel, altho details may not be given. If it were not for the loss of civil rights and the great dangers sometimes incurred, the profession of evangelical Christianity would be by hundreds, rather than by units as at present. Even among the Jews a solid work is being done. There are many genuine converts, known to those who have lived in the country for years. The means used in the evangelization of Syria and Palestine by different societies and enterprises are: evangelistic, publishing, educational, medical, and industrial.

1. Syria and Palestine present a particularly difficult field for *evangelistic work*. Street preaching is prohibited by law, and as halls and theaters can not be secured for the purpose, the missionary is much hampered in evangelistic efforts. But nevertheless there is a feeling that more should be attempted on evangelistic lines. The development of self-supporting churches has been rendered impossible thus far by the feeling of dependence natural to the people, and fostered by non-evangelical Christian sects. The American Presbyterians, with Beirut as a

center, report 2,300 church members, only one self-supporting church, and that is now seeking aid in America. Self-support must come from the development of a consecrated, gifted, native ministry directly responsible to the churches and supported by them. The Church of England, whose bishop resides in Jerusalem, has about 1,000 members. Besides, there are the Irish Presbyterian Church, with headquarters at Damascus, with 160 members; the Free Church of Scotland, 54 members; the Friends, 36 members, and the Lutherans in Beirut, 150 members, making a total of 4,700 native Protestant church members in Syria and Palestine.

2. The *educational work*, from the necessities of the case, has received the most emphasis of any department. The British Syrian Mission, composed of ladies who are members of the Church of England, is doing a wonderful work through its fifty-two schools, and 3,947 scholars from ninety communities. The training of the mind is made subsidiary to the formation of Christ in the heart. The children, through their hymns and Bible stories, become effective missionaries. One can but admire the strength of character, the love and devotion manifested by our English sisters in this work. The Presbyterian Board has 6,391 scholars in its schools of all grades; the Church Missionary Society, 3,000; the Friends of Brunmana, 1,005; the Irish Presbyterian Church, 900; the Free Church of Scotland, 420; Church of Scotland Mission to the Jews, 350; Lutherans, 260. There are also independent schools, sustained by voluntary contributions and by teachers living in whole or in part on their own means. Among these is Miss Jessie Taylor's orphanage for Moslem and Druse girls at Beirut, with an attendance of 186; the Tabitha Mission at Jaffa, with 210 scholars; the Female Education Society, with 62 scholars, making in all 16,521. At the same time remember there are many scholars not here enumerated.

3. The work of the American *press* is conspicuously evangelical. Through its publication of the Arabic Bible, in whole and in part, and its issue of tracts and religious books in Arabic, it is a powerful auxiliary, not only for all evangelical Christians, laboring in Syria and Palestine, but also wherever the Arabic language is spoken.

4. *Medical missions*, so greatly in favor in these more recent years, form an important part of the work represented by the different societies at the conference. The staff of physicians and surgeons at the Syrian Protestant College is famous for some of its members throughout Syria. It is said that when one of them was dangerously ill prayer was offered for him not only in Protestant but also in other churches of Beirut and in the mosques. There are medical missions in connection with all the larger missions in this country. Hundreds of communities are reached, and tens of thousands of patients are treated annually.

5. *Industrial mission schools* are ably represented by Dr. Ford, of Sidon. His school teaches masonry, carpentry, shoemaking, and tailoring. An agricultural department is to be added. It has proved to be very nearly self-supporting. It is found that such training tends to remove some of the greatest obstacles in native character with which missionaries have to contend. There can be no doubt that industrial training will soon win a permanent place among the missionary societies. A most beneficent branch of missionary work to be started by Dr. Theophilus Waldemeier, famous as one of the fifteen captives who cost the British Government in the war with Abyssinia for their release fifteen million pounds. He is soon to establish homes for the insane, who are bound in chains to rocks and put in caves.

THE PRESENT CONDITION OF JEWS IN RUSSIA.*

1. The number of the Jewish race in Russia must amount to considerably over five millions. That figure is the computation for the Jewish residents in the *Pale of Settlement*,† and as there are large numbers of Jews privileged—or condemned, as in the case of Siberian exiles—to reside outside the pale, there are in all probability at least five and three-quarter millions, at a low estimate, in the Russian Empire.

2. Jews in Russia do not possess equal rights with other subjects. Tho Russia is made up of a variety of races, in which the Slav element is sometimes inconsiderable, yet all possess equal civil rights, provided they are members of the Greek Church, that being the state church. The *special* disabilities under which the Jew suffers are not, however, placed upon him because of his religion, tho many Jews so represent it. They are placed upon him in order to handicap his superior intelligence over the Russian peasant. The synagogue is as much tolerated as is the Roman Catholic Church—the clergy of which likewise suffer certain disabilities.

It is true that if a Jew is baptized into the Greek Church he attains every right of a Russian citizen, but this does not prove that persecution of the Jew is on *religious* grounds. He is then regarded as a true Russian, and no longer willing to use his brains, as one of a foreign race, to exploit the native.

Whether Russia's policy in dealing with her Jewish subjects is far-sighted or not; whether her use of her church as a nationalizing element is opposed to the spirit of Christianity or not, no one can gainsay the fact that her position is both patriotic and intelligible. A foreign race within her borders is so far superior to the natives, both in mind and habits, that unless hindered, it would in time absorb all property and leave the native none. Therefore she places special restrictions upon this particular race, over and above those restrictions which attach to all non-orthodox communities. This, then, is the ground of Russia's policy toward the Jew.

3. What are these disabilities? Briefly and generally they are as follows: Jews may not leave the Pale of Settlement unless they are merchants of the first guild (a privilege involving taxes of about £100 a year), graduates of universities or higher educational institutions, soldiers who served under Nicholas I., chemists, surgeons, and midwives. Jews may not reside within fifty versts of the frontier, unless resident or possessing property there before 1858; they may not reside on open land outside the cities and market towns. Jews, however, who were resident in villages before the "May Laws" of 1882, may remain there, but are prohibited by another law of 1887 from removal to another village. Restrictions are placed on their ownership of land, and only this year (but strictly for patriotic reasons) the spirit trade was taken out of their hands, and made a government monopoly. Limitations are also made in regard to the proportion of Jewish youths and girls in colleges and universities.

A milder *régime* has set in under the new czar. Not much has

* Condensed from an article by Samuel Wilkinson in *The Friend of Israel*.

† The Pale of Settlement consists of 25 provinces (26 including Courland, where, however, no new settlers are permitted), on the western frontier of Russia, 10 of them forming the kingdom of Poland.

directly been done to remove existing restrictions (tho the manifesto granting free pardon to escaped conscripts boded well); but there are certain indications which all point toward a less vigorous enforcement of the laws militating against the Jews. Exactly what influence wealthy Jews have used with the Russian government in this direction I can not say, but altogether, apart from such influence, Nicholas II. has his hand firm on the rudder, and has his people's good at heart. The tide has set in in favor of more liberty for Germans, Poles, and, I believe, Jews also, even tho local outbreaks of hostility may still from time to time occur.

4. There is an incalculable amount of abject poverty in the towns of the Pale of Settlement; moreover the black hue of the country (when not covered with snow), the absence of small cottage gardens, trim hedges, and neat country roads, give a joyless, depressing aspect to the landscape, which harmonizes with the aspect of the Jews themselves, who wearily stand or tramp about with characteristically careworn faces. For all that, it is a fact that moderate and even considerable wealth is often concealed behind these poverty-stricken exteriors. Not all Russian Jews either, have the pallid, cadaverous, sunken cheeks of the pious *Chasid*: many are fine types of healthy manhood, body lithe, cheek ruddy, and eye sparkling.

5. Family home-life and general morals suffer from two causes: firstly from the subtleties of the Rabbinic and Talmudic theology, which is sometimes little less than a school of deceit—how to keep the law while breaking it, how to sin with a good conscience; such seems to be its teaching, and some of the most outwardly observant of synagogue ritual are the most lax in honesty and morality. The second cause is from the so-called "emancipation" of certain Jews from religious restrictions, when they become mere selfish, godless worldlings.

All Jewish sects in Russia may be said to accept the Talmud with the exception of the Karaites.* The Chasidim are a numerous sect founded about 1740 by one Israel Baal Schem, a Jew of Podolia, who claimed implicit submission as the representative of God upon earth. This sect submit themselves to their priesthood, the *Zaddikhim*, and regard them as inspired. One such *Zaddik* I visited in Bjalostok. To some extent they reverence the Talmud, but their basis of faith is the Book of *Zohar*. †

In the northern part of the Pale the orthodox Jews seem more intelligent, tho very fanatical, and if in the southern provinces there is greater ignorance, there is no less fanaticism. Darkness, gross darkness, reigns. There is "a zeal for God but not according to knowledge." "From the sole of the foot unto the head there is no soundness in it," and yet in the darkness—religious, moral, social—there are true-hearted souls.

II. There is some Gospel work among the Jews of Russia, with many hopeful signs of God's Spirit stirring the dry bones here and there as an incentive to such effort, but there is room enough in this dark, dark field for a hundred times more. Doors are open already and are opening wider every year.

*The Karaites are a small sect chiefly resident in the Crimea, claiming great antiquity. But it is believed they date only from 750 A. D. They utterly reject the Talmud and all Rabbinical traditions, and adhere only to the Old Testament. Hence their name, which means Textualists.

† The book "*Zohar*" professes to have been written in the first century, but has been proved by its contents to belong to the *thirteenth century*, at which time it first made its appearance.—*Enc. Brit.*

(1.) *Bible Distribution by Colporteur's Sales* is not a special effort to reach the Jews, tho they are not excluded. As there are comparatively few Jews in Finland or the divisions of St. Petersburg, Moscow, Khar-koff, Rostoff on the Don, the valley of the Volga, and Siberia, we may omit references to these places, and yet even in these districts Jews become purchasers of the Word of God. At the North, the Bible Society has two workers in Witebsk and Wilna, two in the neighborhood of Riga, one in Courland, two in Dorpat, and three in Minsk. In Minsk about 16,000 Scriptures were disposed of in 1896. In the same year, in the Odessa division, about 53,000 books were distributed, viz., in Bessarabia, the Crimea, Kherson, and Podolia. Jews would also profit more or less by the society's circulation of Scriptures in Tiflis, in Transcaucasia, and especially in Warsaw. In Russian Poland copies of the Scriptures in Jewish languages were eagerly purchased by the Jews. The work among the Jews is often a difficult one, but in spite of many hindrances, nearly 22,600 Hebrew and Biglot versions were circulated.

(2.) *Missionary Work in Stations*.—The London Jews Society has long enjoyed a special permission to carry on mission work among the Jews in Warsaw. There is also a depot, but its returns of sales and gifts of Scriptures are small. The British Jews Society has now two missions in Russia, both in splendid centers. Dr. Frohwein conducts a dispensary in Wilna, and Rev. George Friedman labors in Kovno. The Lutheran Church has pastors in Wilna, Warsaw, and Kischenew who are friends of Israel. They also maintain a home for Jewish girls in St. Petersburg. In Warsaw Brother Rosenzweig works on the lines of the American "Hope of Israel Mission." He endeavors to be a Jew to the Jews and a Christian to the Christians, and without question gains access to many orthodox houses, unopen to an ordinary missionary. Joseph Rabinowitz belongs to no society or church but the church of Christ. His work amongst his people in Russia is unique. The service in Somerville Hall, Kischenew, has something of synagogue ritual in it, but a very full Gospel in the preaching. His name is widely known in Russia, and his writings are extensively read.

(3.) *The Circulation of Missionary Literature* in Russia forms part of missionary work. Of the three Jargon or Yiddish Mission periodicals, *Berith Am* ("Covenant of the People"), edited by Professor Dalman of Leipzig, *Tigvath Israel* ("Hope of Israel"), edited by Pastor Gaebelein, of New York, and *Dibre Hayomim* ("Words of the Days"), edited by Rev. Henry Goodman of the Mildway Jewish Mission, a large proportion are sent to Russia for circulation and through various agencies find willing readers.

(4.) *Free New Testament Distribution*, coupled with missionary work in depots, and itinerations, has been prosecuted most vigorously and extensively by the Mildway Jewish Mission. Russian law, although it does not permit mission work pure and simple, sanctions the free distribution of God's Word, and also freedom to explain the nature of the contents of the book. Over 200,000 Testaments and portions have been circulated in Russia during these twelve years. The depots at present in use as centers for periodical itinerations are Warsaw, Odessa, Minsk, and Berditschew. Itinerations are the only possible practical way of evangelizing the Jewish field, and New Testament distribution, wisely carried out, must produce permanent and blessed results. In hundreds of villages, where one never can hope to locate missionaries, the little Book is read. Many are indifferent, some violently hostile, some forgetful, but nevertheless there are the ones and twos who prize it, and to whom it becomes the source of life eternal.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D. D.

War Measures and Missionary Measures.

BY REV. J. T. GRACEY, D. D.

There is something pitiful in the condition of the treasuries of the missionary societies lookt at in the light of the financial status of this country, as exhibited in the war with Spain. The Methodist Episcopal, Presbyterian, Congregational, Baptist, and other missionary organizations, have been teasing their constituents up to the heroism (!) of paying debts aggregating perhaps less than two million dollars, while the war expenses leapt at once from nothing to one million and a quarter of dollars a day, and in a few weeks appropriations of three hundred and sixty-one million dollars were made, or thirty times as much as Great Britain and America contribute in a whole year for the evangelization of the world outside their own boundaries. The sort of civilizing agency which cost that much for the elevation of a population numerically less than is contained in the city of New York, would stand in poor contrast with results of the fifteen millions a year of all the foreign missionary societies of Christendom.

But that is not chiefly what we desire to point out just now. It is, rather, the financial ability of the population of this country, as contrasted with the paltry contributions to the betterment of the thousand millions of people "outside the bulwarks" of Christian civilization. That the government should be able to issue a two-hundred-million dollar war loan in a time of war, at the lowest rate of interest at which any nation ever did such a thing, indicates that this is a very

rich nation. That it should be able to place four hundred millions of its bonds (ten-twenty's) at three per cent., and a hundred millions on temporary certificates, is still more emphatic as to our wealth; but that when it called for the two-hundred-million dollar loan, seven times that much money was subscribed, one's eyes stand wide open with wonder. Fourteen hundred millions of dollars, lying loose enough to be tendered to the government on call, takes one's breath.

We are told that there are many comparisons of our country which must be made, not with any other one country, but with all the "rest of mankind." We are laught at across the ocean for saying of so many things in America, that they are the "greatest in all the world." We are not content to measure ourselves with any one country, but with all countries combined. We have half as many miles of railway as all the "rest of the world." We transported on these railways in 1892 one and a half times as much freight as all the rest of the railroads of "the world" put together did. Our steam marine registers one-third of the entire steam register "of the world." In 1896 we raised more than one-fourth of the entire cereal crops "of the world." We have more than one-half of the telegraph wires "of the world." Our postal system carries a little less than one-third of all letters sent by post in "all the world;" our mechanical appliances comprise more than one-fourth of the mechanical equipment of "the entire world." John Shafroth, in a contention in the House of Representatives in May last, in his address dealing with these facts, said the people of the United States, in re-

spect to their resources and capacity of performance, can no longer be compared with any other single nation; the comparison must be made with the entire "rest of the world." He was arguing to show that the United States is, in fact, a world-power, and as such must have a world policy.

Now, what we want to ask is, if six or seven millions of dollars annually contributed to the progress of Protestant Christianity through the missionary societies, looks in the least as if we had a "world-policy" in this direction. If, as Mr. Shafroth asserts, we constitute one-twentieth of the population of "the globe," and own one-fifth of the capital of "all the world," have we any decent conception what we ought to be doing for a thousand millions of "other folk," who are not so much as nominal Christians, yea, who have never heard whether there be a Savior of the race?

The assistant secretary of the treasury before the Social Science Association said in August last, "A rich treasury and a potential ability to add almost without limit to its riches, must have played a great part in robbing men and commanders [Spanish] of courage and hope, and must have been important elements contributing to the downfall of Spanish power, and bringing Spain to sue for peace."

Again we ask, if the riches of this American nation were in any decent proportion concentrated on the evangelization, or even the civilization of the thousand millions of the "rest of the world" which are heathen or semi-civilized, what would be the moral effect of that fact alone on those same thousand millions of people, when they became aware of the fact? Would it not be an "important element" contributing to the downfall of barbarism and the false faiths of "the whole world?"

Again, much has been said of the Aladdin's lamp, which enables us, all at once, to put two-hundred thousand equip't soldiers on the field, double our fleet, strengthen fortifications, mine harbors, buy ships, and much else. But what if some paltry tithe of such skill in combination and energetic concentration could be manifest in the churches of the land for the world-kingdom of Jesus Christ?

We might remind ourselves of the fact that struck all Europe as much as anything else about our war phenomena—that American soldiers exhibited ability to take "the initiative." It was the "courage which forgot all rules of military practise, and by its sheer irresistibleness," that accomplisht the impossible at San Juan and El Caney. It was "the men behind the guns," which made the world wonder and admire. Is there not as much "moral fiber and personal courage" in the ranks of the Church to carry every San Juan and El Caney of heathenism? Will the Church try what the government of the United States tried—raise and send forth its men, and fling them on the opposing forces, with the simple "Go in," with which Grant commissioned Sherman? Over-much prudence may become prudery. Will we raise the money and commission the men, and push them to the front to "find a way or make one?"

It may be all true that Christianity gets on, on a powder-cart, but the sober thought of mankind at the end of this century is expressed by the government *Messenger*, the official press-organ of the Russian Government, to wit: "The theory of war is a false and lamentable theory, which civilization begins to identify with the destruction of mankind." And yet the world treats as it might a fake, the serious proposal of the Russian

government for a conference on armaments. Russia herself has an army on a peace-footing of a million men. It is said it could mobilize more than two millions, and has a reserve of seven millions to augment it to nine millions! The *Messenger* above quoted, says there are five-and-a-quarter millions of men under arms in the world at the present moment, and possible reserves to make over forty-four millions. All this, to police the nations called Christian, to enable them to cut each other's throats; a force of which, it is said, "were these soldiers entrusted with the task of annihilating mankind, thirty-two persons would fall to the lot of each of them." What would be the result if the churches had on the field, or in reserve at home, an aggressive force a thousandth part as numerous as this army force? Is it overmuch to give one missionary to save life for every thousand soldiers commissioned to take life? We are inspired by a few thousand volunteers willing to take the mission field, but Russia alone collects every year over 280,000 young men as recruits from all parts of that gigantic empire, to keep her army on a possible war-footing! The vast armies of the greater nations of Europe are estimated to be maintained at an annual cost of a thousand millions of dollars, irrespective of the fleets which compose the navies of Europe, and we affect suspicion when Russia mildly suggests that some measure of disarmament is desirable! Wouldn't all the foreign missionary societies of Europe rejoice if one fiftieth part of this cost of maintaining police of the world were afforded them to create conditions of peace, which would render so large a part of army and navy needless?

These men are young, vigorous, the flower of the physical manhood of Europe. The missionary socie-

ties would be glad to enroll women in at least equal numbers with missionary men, to put heathen on a peace-footing through Jesus Christ. Every Englishman pays three dollars annually for the army, exclusive of the navy; every German the same. If every Methodist in the United States would contribute that much to missions it would equal the entire annual income of all foreign missionary organizations of Christendom. But suppose now we are hearing so much about Anglo-American alliance that the one-hundred and twenty-millions of that alliance, would give a hundredth part of that sum per capita to evangelize the world through Protestant and Roman Catholic missions together, it would make a splendid advance on what they are giving.

Surely it is time Protestant Christendom organized a "War-Board," to comprehend the data of all the fields and forces and resources, and to lay out some great plan, other than the "go-as-you-please" way of occupying fields and scattering forces which up-to-date marks missionary movements of the world. The nineteenth century has mustered battalions and regiments, and squads, and turned them out in an indiscriminate scramble, the twentieth century ought to see them organized as an army.

We now stand perplexed how to move men to the front, the problem chiefly thrust on us by the student volunteer movement. The proposition to send all approved applicants forward, made by Dr. Leonard, Secretary of the Methodist Episcopal Missionary Society, has elicited a lively discussion and a symposium filling twenty pages double-column and fine print in the November number of the "Gospel in All Lands" (Eaton & Mains, New York), well worthy the earnest

study of all persons interested in mission work.

As a *symptom*, these discussions are hopeful. We are rounding out the year 1898 with this number of the REVIEW. The churches as a whole take an optimistic view of the situation which confronts them. We share in that hopefulness; no word of an optimistic nature have we ever spoken or written that we wish to recall.

But we are appalled with the opportunities which confront Christendom at the door of the twentieth century; yet not at the problems themselves, but at the overtowering ill-acquaintance and sluggish indifference of Christendom itself to its obligations, its environment, and its resources at this crucial hour. The nation is said to have just discovered itself. Bishop Fowler, of the Methodist Church, told the British Wesleyan Conference the other day, that Spain put dynamite under our prow, and blew us into the air, "and we came down everywhere." Is there nothing short of the dynamite of Providence to make the Christian churches "come down everywhere?" That single torpedo under the Maine blew in our faces ten millions of Filipinos. The propulsive force that may be needful to awake us to a world-policy of Evangelism, we may await—but not without some apprehension, if we fail to appreciate our privileges and adjust ourselves to our duty.

Missions in Pyengyang, Korea.

J. HUNTER WELLS.

Missionary effort which records active work of only two years' duration, can not be expected to show very large results in any respect, and that view which takes cognizance of numbers only, is the most erroneous of all. Pyengyang, Korea, has been occupied perma-

nently only since November, 1895, when Rev. S. A. Moffett and Dr. J. Hunter Wells located here, while in May, 1896, Rev. Graham Lee and family arrived from Seoul. In the same spring Dr. Douglass Follwill, of the Methodist mission, the others mentioned being all Presbyterians, arrived, followed a little later by Rev. W. A. Noble and family. In this way the two stations continued for a year, until now the Presbyterians have been reenforced, while our Methodist brethren are struggling along with more work than they can possibly attend to. The history of the establishment of work here, and of its remarkable growth, is in print in various journals and pamphlets. Of Dr. and Mrs. Underwood's visit some ten years ago; of Rev. Mr. Appenzeller's at the same time; of the wonderful work of Dr. Hall, deceased, whose deeds for Christ are recorded in a volume edited by his wife, and of the conscientious self-denying labors of Rev. Mr. Moffett, those who run may read.

This paper is intended for a brief review of the main features of the work here in Pyengyang as it now appears. In the two years of permanent occupancy, tho much of the planting work, notably that by Dr. Hall, and the itinerating by Messrs. Moffett and Lee, was done before the number of church adherents had grown from less than one hundred to more than three thousand, and the number of churches, or meeting places, from three or four to about one hundred. This includes both stations. This growth has been the result solely of the power of the Holy Spirit acting through those brought to the Truth, who, as soon as they saw it, went and told their brethren. Some very interesting and edifying examples of missionary labors by natives, who have traveled from town to

town, teaching and preaching the Good Tidings, without money and without price, and without suggestion except what they found in the Scriptures, could be cited. This phase and feature of the work is deserving of special mention, for as a consequence, in all this section, under both stations, there are but two Koreans who receive money from America toward their salaries as helpers, while none of the leaders in the scattered hundred churches receive any pay not provided by the natives. When it is known that the average wages here are but four dollars, gold, per month, and that for gentlemen who serve us as teachers, it will be seen that to provide all these places, and to build churches and schools, as has been done by adherents of both stations, requires contributions from the native Christians here, far larger, in proportion, than the church people of America give to their own work there.

The work here in all lines has been one of very small beginnings, and there was much sowing on what seemed to be rocky ground, long before the reaping of the last two years commenced. There has been no sudden spurt, but steady advance all along the line, tho the lack of workers has prevented any special attention to anything but *evangelistic and medical work*. In the latter department there has been something over 17,000 patients seen in the two dispensaries and small hospital, during the past two years. This, with the population of the city only about some 40,000 people, with the surrounding regions, tributary, having only about 500,000, if that many, shows a remarkable attendance to this form of Christian beneficence and effort for Christ. The evangelistic spirit is so prominent, and propagation of the Gospel so easy, that dispensary and hospital work does not as-

sume the importance or lead that it did when the country was opened to the Gospel at the point of the lancet, but the direct and indirect results of the Word preached to these 17,000 different persons can not be truly estimated, or overestimated. A surgical feature of interest, from my hospital, is the scores of blind restored to sight by the operations of iridectomy, and the removal of cataract. Something over a hundred such operations have been performed.

The feature of *self-support* already mentioned is illustrated by the fact that for the Christmas celebration one of the churches in town contributed 30 dollars, silver, to buy Christian books to be presented to unbelievers who would accept them [and those who distributed them after the service had to climb on a house and hand the books down one by one, the demand was so great]; and to present each of the thirty odd prisoners in the jails and dungeons of the city with some money and a book—this by permission of the governor; of the giving, not long ago, of 100 silver dollars toward a church building; of the request by a congregation, under charge of Dr. Underwood, for a missionary to come to them, they agreeing to furnish a house and many of the necessities of life; and of this same congregation giving some 100 dollars, silver, to India during famine time, 50 dollars, for the same purpose, having been sent by the Christians here. All these things occurred without suggestion or help from the missionaries.

Another remarkable feature of the native Christians here is the childlike faith and simplicity with which they accept and practise the truth of the Scriptures.

Numerous instances of their attempts to cast out what they thought were devils or demons, by

prayer, and in other cases by prayer and fasting, are of record. Many of the cases were benefited and tho never traced or investigated, but what could be easily diagnosed and classified, yet in no instance have the people been discouraged in their methods, for who knows, but that after all, they may not be nearer the true way than we think?

The unity of the two Christian stations here, the plainly prevalent spirit of Christ which, seen of all men, animates the members of each station toward one another especially, and of the very evident oneness of purpose of the two stations, is a feature whose influence and weight in shouldering this work must not be left out of consideration. "The priest, like people," was quoted in one of our meetings during the week of prayer, for on that truth hangs many future consequences.

An external feature worth mentioning, is the flying of the Korean flag from many of the churches and from scores of Korean houses on Sundays. This is merely one of their own doings, and is not universal, but holds pretty well here in Pyengyang. The Korean flag is rarely raised on any other occasion.

Since the time mentioned in the first part of this letter, the Presbyterian station here has been reenforced by Rev. N. C. Whittmore, who arrived about a year ago, and lately by Rev. Mr. and Mrs. Baird, experienced missionaries transferred from another part of Korea, and Rev. Wm. B. Hunt, and Miss Margaret Best. Dr. Mrs. Hall, to whom Pyengyang is no new field, will soon join the Methodists, while Dr. Miss Fish will come up from Seoul just as soon as house-room can be provided for her. This completes the brief review, with the personnel of the work in some of

its outward and inward features. Mrs. Isabella Bird Bishop, who saw it two years ago, characterized it as the most wonderful she had ever seen in connection with the Gospel. Mr. W. Henry Grant and Mr. R. E. Speer have been here and can speak for themselves. It is the Lord's work and He has blest it. It is only in its beginning, and its successful issue will require the prayers of God-fearing men and women, for not only the Koreans come out of darkness, but for strength from on nigh for the missionaries here who have to shepherd this flock, and it is for this purpose, mainly, that this letter is written.

CENTRAL CHINA CHRISTIAN MISSION.—Rev. W. P. Bentley, writing from Shanghai, China, says: "The tenth annual meeting of the Central China Christian Mission was held in Nankin, May 11 to 18, 1898. The work is carried on under the auspices of the Foreign Christian Missionary Society of Cincinnati, O., U.S.A. The foreign workers number twenty-five. The native staff about the same. The stations occupied are Nankin, Wrehn, Chu-cheo, Lin-cheo-fu, and Shanghai. Three sets of meetings were held; one for the natives, one for both natives and foreigners, and one for foreigners only. All were gotten through within the same week. It was noted that in the mixt meetings the natives deferred a good deal to foreigners, but in their own meetings they gave evidence of the power and judgment to manage their own affairs.

"The past year's experience confirms the belief that the Chinese Christians are liberal. They give most liberally to work which they feel is their own, and their contributions increase in proportion as they are thrown upon their own re-

sources. The spirit and practise of self-support are growing in the mission. A very interesting example occurs in a new station—Lincheo-fer.

“The members here have all been received within a few months, and have been told that they must be absolutely self-supporting from the start—altho they are very poor and number only about a dozen. They already conduct their own services. They are allowed temporarily to meet in the mission (rented) premises, but are making arrangements to build for themselves—if only a hut—to start with. If this instance prove a success, it will be a valuable lesson to all China.

“Every station reported many conversions, and an increase membership. In fact, the past year was the most successful in the history of the mission—about fifteen years.”

Decree of Emperor of China.

PUBLISHED IN THE OFFICIAL PUBLISHING GAZETTE, JULY 14, 1898.

The propagation of the Christian religion, as practised in foreign countries, is provided for by treaty stipulations. We have repeatedly issued our instructions to the viceroys and governors of the various provinces to see that satisfactory protection is accorded to missionaries, in the hope that the people and the Christians may live peaceably together.

But during the present year, the missionary case at Chiang Pei Ting in Szechuan, and the cases at other places have not, as yet, been settled. In the province of Kwang Si, at Yung An Chou, another case of murder of native Christians has occurred. At Shashih, in Hupeh, a case has also occurred in which foreigners are involved. In a word, the local authorities have not been able to show their respectful indebtedness to us and carry out the specific injunctions which we have solemnly enjoined upon them; and whenever cases have arisen involving Christians and non-Christians, if they have not been careless and given no atten-

tion to them, then they have been laboring under the idea that these are outside matters. They have not exerted their influence for good, and any ill feeling existing among the people against Christians has easily led to trouble.

It is not strange, then, that missionary troubles are occurring more and more often. The high authorities of all the provinces are now specially commanded that, whenever missionary cases occur, they must particularly instruct the local officers to act in good earnest to give proper protection; and whenever missionaries wish to call upon the local officials, these must not of their own free will and accord cut off, or decline to have communication with them. Such intercourse will lead to mutual trust, good faith, and confidence. The native Christians will then not cause trouble, and the people will be admonished that they must not for trifling reasons create disturbances. In the event of a sudden uprising among the people, if the officials of the place deal with the matter on an impartial and equitable basis, it will not be a matter of difficulty to prevent a calamity before it has actually broken out.

The Tartar generals, viceroys, and governors, therefore, must strenuously instruct the officers under their respective jurisdictions, that as occasion arises they are to satisfactorily and carefully devise a plan of action in the premises.

As to the cases still remaining unsettled, let such action be taken as is necessary to bring them to a settlement without loss of time and as in future will prevent missionary troubles again occurring.

Should there be any lack of energy shown in taking precautionary measures to prevent trouble, the delinquent officials will be severely punished in accordance with the new rules framed and submitted to us by the yamen of foreign affairs.

The Tartar generals, viceroys, and governors, also, will not be allowed in such cases to shift the responsibility imposed on them upon any one else.

We will administer and uphold the law in the discharge of our duty, and let it not be said by the officials that they were not duly cautioned beforehand.

This decree is promulgated for the information of the public,

Such an order as the above was never before promulgated by any emperor of China. It emphasizes the treaty provisions, and commands officials to afford protection to missionaries, and to give audience to them by which they will be able to make direct representations of difficulties in their work. Perhaps its greatest force is in the prestige it gives missionaries. Roman Catholic missionaries may abuse the privilege; it is to be hoped Protestant missionaries will be extremely judicious in the use of it.—[J. T. G.]

Difficulties of the Imperial Postal Reform in China.

The news from China indicates that the Progressives have been turned down by the dowager empress. The cable itemizes the backset threatened to the imperial postal system, which was inaugurated over a year ago, after painstaking preparations through a long series of months. It can scarcely be a matter of surprise that formidable antagonism should be developed to the reform. Let us see if we can make clear just where the shoe pinches.

China has not been without a far-reaching and reliable postal service for strictly imperial communication with every part of the empire; but to that the public was in no way admitted. It was for gazetting officials in every part of the country on government matters.

There was no postal service for the people of a national, or even provincial kind that was connected with the government. Perhaps what was can best be illustrated by our own express companies. These have provision for carrying mail matter, letters, papers, books, and it sometimes occurs that better service is had than is furnished by the postal authorities. Much like this express business is a system of

transportation of goods, money, or mail through a carrier system which has grown up through hundreds of years among the "hongs," the great mercantile firms in all parts of China. This system is safe, but not "speedy," unless through special inducement. It is a purely voluntary business, and is conducted in a way that must command the patronage of the public or perish. If it is not satisfactory it is less remunerative. The rates on mail matter vary with the distance to be covered, just as our express charges do. The system of carriers, whether of men as runners, or boats, or whatever else, has been slowly built up, until it is a greatly ramifying, completely organized, and well operated system of carriage.

If the government undertakes to establish an imperial postal system, it is somewhat parallel to the United States government undertaking to establish a national "express company." It would conflict with the operations of the existing corporations, and would certainly provoke opposition. Now, in China, these "express companies" have been built up through centuries, and have vested interests which they will stoutly defend in such ways as are open to them.

It so happens that all these postal "hongs" in China are in the hands of natives of one city, Ninpo, in the province of Chekiang, and "no native of any other part of China, has the slightest chance of being admitted to the guild," says the United States consul at Chinkiang.

This "hong" postal system is thus in the hands of a close corporation which has in it, as Consul Jones says, "vested interest which has been built up through generations of hard labor, and they naturally resent the establishment of any service which threatens to deprive them of their business."

The government, unfortunately, established postal rates which were in excess of those of the "express companies," the "hongs." The customers of the "hongs," with the ultra-conservative instincts of the Chinese, regarded the new departure with the utmost suspicion, when it was inaugurated, Feb. 2, 1897. If they can not be conciliated they become a ubiquitous power to stir up prejudice against the government scheme, and even to overturn the administration.

Death of Rev. S. W. Duncan, D. D.

Rev. Samuel Duncan, D. D., Foreign Corresponding Secretary of the American Baptist Missionary Union, died Oct. 29, at midnight, in Brookline, Mass. This will be the occasion of great sorrow far beyond his society and his communion. He could not be cribbed and confined by any denominational boundaries. His radiant face was a benediction in itself; his broad brain obliged his dealing with broad questions in a broad way, and his deep devotement of all he had to devote to God and men, made him a tower of strength. As missionary secretary he was an Atlas with the world on his shoulders—a world already on his heart. He had courage born of conviction and consecration; his charity could not be fenced in. He was a natural leader, and a logical one; no official position was necessary to make him a force; any epaulets he wore were honored in his wearing them. He was a master; a living contradiction of the suggestion that breadth and thoroughness do not go together in the same person. It might be said of him, as was said of another, "*nihil quod incepit non perfectit.*"

The writer knew him by association as a neighbor city pastor, and in important conferences on great missionary problems when togeth-

er we studied questions of far-reaching proportions. With what patience he dealt with details, and their relation to questions of policy and progress none could know but those who watched him closely and toiled with him. We write fervidly, for our admiration of him grew to affection for him. The Baptist Union, its missions, his entire communion, will feel that something akin to calamity has struck them in his "taking off." The Missionary Officers' Conference will sorely miss him. The world is the poorer without him. The Baptist *Standard*, Chicago, says: "The death of Dr. Duncan comes as a severe blow to the denomination and especially to the Missionary Union. Called from the pastorate because of his splendid fitness for the position of foreign secretary of our great foreign missionary organization, he brought to his work the energy, the knowledge, the executive ability, the abounding conviction of the dignity and value of the foreign mission enterprise, that stamped him at once as an almost ideal man for the position. His grasp of the missionary situation, which grew with each of the six years of his service, was exemplified in the masterly reports which he was accustomed to submit to the Missionary Union at its annual meetings. That of last spring, which surveyed our Asiatic mission fields, was a veritable missionary state paper. In order to perfect his information upon certain matters pertaining to these mission stations, he started upon his trip around the world, whence he returned only to lay down his work." J. T. G.

The American Missionary Association at its meeting in Concord, N. H., October 26, passed the following resolution: "We believe that no solution of the Indian problem can be reached until the pres-

ent tribal system be unrecognized, government reservations be abolished, and the present appropriations for the material support of the Indian be discontinued. Recognizing that our government bears a friendly attitude toward these reforms, we would recommend both that a committee be appointed to visit the president of the United States, secretary of the interior, and others who may have part in the administration, to urge immediate action, that the policy now theoretically held by the government shall be put into execution."

Relief Work in Armenia.*

The following translation of an editorial in an Armenian newspaper of Constantinople is of special interest as indicating the view taken of the work of American missionaries by the Gregorian Armenian community:

"Under date of Feb. 20 they write to us from Van that the missionaries there have impartially and wisely distributed the relief sent for the destitute. The distribution of oxen was no less helpful to the people than that of the woolen and cotton clothing. To thirteen missionaries were given 42 oxen; to individuals, 91 oxen; to 122 villagers, 1,091 oxen; in all, 1,224. With these oxen was also given seed, and so it became possible to plow and sow a good many fields.

"It was touching to see with what kissing and caressing the villagers received the oxen given them; and no wonder the villagers were glad, for by the help of these animals the fields given over for a time to barrenness will once more become productive. The monks supplicated blessings on the donors who had supplied them the means

for plowing and sowing the fields belonging to the monasteries, and thus provided them with bread for the year to come.

"The Armenian Protestants have just celebrated the semi-jubilee of the coming of the American missionaries to Van, as the Armenians of Aintab recently celebrated the jubilee of the evangelical work in that city. One of the Armenians of Aintab writes us to say that the missionaries have brought great material blessings to the province, for, first, on the occasion of the great famine, then on the occasion of the cholera, and, finally, during the recent business and other distresses, they have given prompt aid to the destitute, the sick, and the sufferers. Now they are very nicely caring for 300 orphans of both sexes, whom they regularly send to the Gregorian church. The churches of Van also have had new life given them through the presence of the Armenian orphans, who are under the care of the missionaries, and who come to church respectably dressed, and together with the children of the Gregorian school sing the sweet chants of the church. The children are able to join in the singing, because they practise the singing of the chants in the orphanage. Occasionally, also, the children are sent to church for confession and communion.

"Under date of Feb. 8 they also write to us from Van that lately the Latin fathers began to distribute relief to all those who would accept the Catholic religion. In a few days they had in hand a few hundred converts. The work is still going on, but not with its original ardor. We should be glad if any one of the Dominicans or Jesuits would give us information on this subject. We hope that our correspondent has been mistaken in his information."

* *The Independent*, April 21, 1898.

IV.—FIELD OF MONTHLY SURVEY.

Syria and Palestine,* The Jews,† Educational Missions.‡

BY DELAVAN L. PIERSON.

Judaism and Christianity.§

BY REV. W. T. GIDNEY, M.A.,

In many respects the Jewish race is the most remarkable of all the races of the earth. With the possible exception of the Chinese, the Jews are the oldest people in the world. What a marvelous history they possess! a history written in advance in their prophetic books. And what a religion they had—so strange, so full, so typical in its numerous rites—that, had it not been a preparation for the religion that was, in the fulness of time, to grow out of it as a flower from its bud, it would have been meaningless, irrational, and burdensome. The Jews were the chosen race from whom the Christ, the Redeemer of the World, the Seed of the Woman, was to come, and thus the channel of communication of Divine grace to mankind at large. Christians are verily their “debt-

ors.” The Written Word was almost entirely a Jewish production; and it tells us, in type and in history, how the Incarnate Word came from heaven to earth to seek and to save the lost, and was born one of their own race.

The Jews may be traced back to Abraham, who was the founder of their race and nation. As a race, and as a body of religionists, the Jews have thus lasted some 3800 years—as a nation their end came at the destruction of Jerusalem by Hadrian, 135 A.D., when Jerusalem was finally trodden down of the Gentiles, and the Jews led away captive into all nations (St. Luke xxvi: 24). We can not rightly speak of the Jews of to-day as a “nation”: *i. e.*, a race of people inhabiting a certain territory, and united by common political institutions. The Jews have no country, no king, parliament or other form of government, no laws, no policy of their own. (Hos. iii: 4.) They are scattered throughout the world, citizens of every country under heaven. They are an international race, but not a nation. There can be no doubt that they are aspiring to a national life once more. Colonization schemes for Palestine, “Zionism,” and such like movements are straws indicating the way the wind is blowing.

The *history of the Jews* since the dispersion is somewhat difficult to follow, seeing that it is wrapt up in the history of the many nations amongst whom they have sojourned. In order to acquaint ourselves with their history we must study the history of the world at large. Thus, the Jews of Poland, which is *the* home of the wandering race to-day, are as dis-

* See also pp. 141 (Jan.), 535 (July); 903, 920 (present issue).

NEW BOOKS: “Jerusalem the Holy,” Edwin S. Wallace; “Through Egypt to Palestine,” Lee S. Smith.

RECENT ARTICLES: “Women in Palestine,” *Biblical World* (Feb); “Jewish Colonies in Palestine,” *Contemporary Review* (May); “Christian Education in Syria,” *Independent* (Aug. 25); “Return of the Jews to Palestine,” *Nineteenth Century* (Sept.).

† See also pp. 620, 622 (Aug.); 918, 923 (present issue).

NEW BOOKS: “History of the People of Israel,” Carl H. Cornhill; “Missions to the Jews” and “Sites and Scenes,” W. T. Gidney; “The Hope of Israel,” F. H. Wood.

RECENT ARTICLES: “The Jewess as She Was and Is,” *Ladies’ Home Journal* (January); “Modern Judaism” and “Jewish Colonization,” *Menorah* (December ’97); “Zionism,” *North American Review* (August). Also (Monthly) *The Scattered Nation*, *The Hope of Israel*, *Jewish Missionary Intelligence*, *Jewish Missionary Herald*, *Jewish Era*, *The Friend of Israel*, *Trusting and Toiling*, *The Peculiar People*.

‡ See also pp. 52 (Jan.); 265 (April); 881, 897, 909 (present issue).

RECENT ARTICLES: “Education in Hawaii,” *Educational Review*, (January); “Missionary Educational Work,” *Church at Home and Abroad* (September).

§ Condenset from *The Student Volunteer* (British). March 1898.

tinct from the Poles as the Jews were from the Babylonians during the Babylonian captivity. Oil and water will not mix, neither can nor will the Jews be fused into the nations of the earth. (Num. xxiii : 9.) In Egypt, in the wilderness, in Canaan, in Babylon, and during their long-continued and present dispersion, every city where Jews have congregated has had its Ghetto, or Jewish quarter—either because the Jews would not mingle with their Gentile neighbors, or because their neighbors would not permit them to do so. The Jews are as distinct a people to-day as when they came out of Egypt. Anti-Semitism is as rife now as it was in Persia in the days of Ahasuerus. The Jews are an indestructible race. As Dean Milman eloquently said:

Perpetually plundered, yet always wealthy; massacred by thousands, yet springing up again from their undying stock; the Jews appear at all times, and in all regions; their perplexity, their national immortality, is at once the most curious problem to the political inquirer, to the religious man a subject of profound and awful admiration.*

This continued existence of the Jews, notwithstanding the efforts which have been made to exterminate them, is a mighty proof of the truth of the Bible.† And thus our debt to the Jews is intensified.

Very different indeed is the *religion of the Jews* of to-day from Old Testament Judaism as sketched in Leviticus. That Book and its multifarious religious rites and ceremonies are as dead a letter to Jews as they are to Christians. They can not observe them if they would, they would not if they could. The first covenant waxed old and decayed, and vanished away forever, to make room for the new and better covenant (Heb. viii : 13). Ever since that great day when the veil of the temple was rent in twain, sacrifices have

been doomed; ever since the destruction of Jerusalem, which was the end of the Jewish dispensation, they have absolutely ceased. Mosaism is extinct, and also the old Jewish religion, never again to be revived. Synagogue ritual is very different from that of the temple. Fasting and prayer have superseded burnt-offerings. One of their prayers on a fast-day runs:

O Lord, may the diminution of my blood and fat by fasting to-day be acceptable as if the sacrifice had been slain on the altar.

There is no Passover lamb killed; a shank-bone of mutton, placed on the table, has taken its place. Their own law, which they read, tells them that without shedding of blood is no remission (Heb. ix : 22 and Lev. xvii : 11), and yet they have no blood wherewith to appear in the presence of their God! Christians have a temple: a house of God, not made with hands; eternal in the heavens. We have a High Priest, Who, when He had offered Himself a sacrifice for the sins of the whole world, ascended into the courts of heaven; but the Jews have no temple, no priest, no sacrifice. They are without the essential means of drawing nigh unto God in His own appointed way, seeing that they reject His Son Jesus Christ.* The Jews are as dead spiritually as they are nationally.

The *number of the Jews* is about ten millions, of whom about eight millions are in Europe; the rest in Asia, Africa, America, and Australia. Of the European Jews, Russia, Austria, and Germany (*i. e.*, ancient Poland), account for 7,000,000. Old Poland is thus the Jewish Egypt of to-day. Russia has four and a half millions of these Jews, and is one of the very few European States which have not yet emancipated them. Therefore, as the Russian Empire contains half

* *History of the Jews*, Book xviii : vol. ii., p. 398.

† Deut. xxviii., and Is. xlvi : 10.

* John xiv : 6, 40 ; viii. 24.

the number of Jews in the world, it is evident that the Israelites who enjoy rights of citizenship are still in a minority. But, owing to the anti-Semitic policy pursued in that country, an exodus is now going on. In Europe to-day the Jews' languages are Judæo-German (Yiddish) and Judæo-Spanish. Jews who speak the former are called *Ashkenazim*, from Germany ("Ashkenaz," Genesis x: 3), the latter, *Sephardim*, from "Sepharad" (Obadiah 20), supposed to be Spain. They are principally found in Holland, Spain, Turkey, Palestine, and North Africa. They are the "aristocracy" of the Jews. The Jews in Palestine and Syria speak Arabic, and those in Persia either Persian or Judæo-Persian. Hebrew is the language of their devotional books, tho not understood by the generality of Jews.

The Jews are divided into *four* sects: Orthodox, Reformed, Chassidim, and Karaites.

The Orthodox (Talmudists or Rabbinites) are found principally in Poland, and in the East generally. Most of the Jews in London are Orthodox. They believe in the Old Testament and also in the Talmud, in the coming of the Messiah, and in the return to their own land. They correspond to the Pharisees of old.

The Reformed Jews are found in Europe (except old Poland) and America. They answer to the Sadducees, and reject not merely the Talmud, but also the inspiration of the Old Testament. They have given up the hope of a Messiah and the return to Palestine.

The Chassidim are a large but decreasing sect in Russia, Rumania, Galicia, and Hungary. They are really a branch of the Orthodox Jews, and attach much significance to the study of the Cabbala. This sect was founded as late as 1730, by Rabbi Israel Baal Shem, who was called *Zadik* (righteous) and pretended that the Messiah would come out of his family.

The Karaites are supposed to have been founded by Anan-ben-David, of Basra, near Bagdad, in

the eighth century. "Karaites" is from a Hebrew word meaning "Scripturist." They adhere principally to the Pentateuch, and reject the Talmud. They are the "Protestants" of Judaism. They number about 3000, principally found in the Crimea, but a few also in Russia and Syria.

There are also to be found Jews who are such by *religion*, tho not by *descent*: namely, the Black Jews in Cochin (China) and on the Malabar coast of India; the Beni-Israel in Bombay; and the Loango, or negro Jews, in Africa.

The Falashas of Abyssinia are supposed to be descended from immigrants posterior to the time of Solomon, Jewish authorities maintain that the Falashas are Jews by *faith* only; they also hold that the Karaites are not of Jewish but of Tartar origin.

BOOKS OF REFERENCE.

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"The History of the Jews," by the Rev. H. C. Adams. Religious Tract Society, 1887—War with Rome to the present time.

"Israel and the Gentiles," by Dr. Isaac da Costa. London: Nisbet & Co., 1850. Complete history of the Jews from the Exodus.

"The History of the Jews," by Professor H. Graetz (English translation, 5 vols.). London: David Nutt, 1892. Best history from a Jewish point of view.

"Jewish Life in the Middle Ages," by Israel Abrahams. London: Macmillan & Co., 1896. Social and synagogal life, etc.

"The Jews, or Prediction and Fulfilment," by S. H. Kellogg, D.D. London: Nisbet & Co., 1887. Embraces the whole Jewish question, and ought to be carefully studied.

"Israel Among the Nations," by Anatole Leroy-Beaulieu (English translation). London: Heinemann, 1895. A valuable book. from a Christian point of view.

"The Jews in Ancient, Medieval and Modern Times," by James K. Hosmer. London: Fisher Unwin, 1886.

"The Life and Times of Jesus the Messiah," by Alfred Edersheim, D.D. London: Longmans & Co., 1894. A splendid book.

"The Works of Josephus," comprising the Antiquities and the Wars of the Jews. Indispensable. Whiston's edition.

"The Home and the Synagogues of the Modern Jews" (The Religious Tract Society) is the best book we know on the subject.

"Sketches of Judaism and the Jews," by the Rev. Dr. McCaul. London: Wertheim, 1838; and his "Old Paths." Mackintosh, 1868, are learned and invaluable aids.

"The Jewish Religion," by M. Friedlander. London: Kegan, Paul & Co., 1891. Reliable and full, by a Jew.

V.—EDITORIAL DEPARTMENT.

The March of Events.

A few weeks ago the "Awakening of China" was one of the chief subjects of international and missionary interest. To-day the indications are that China has settled back into her old lethargic condition as far as her progress in western learning and scientific progress is concerned. Altho many rumors have been rife as to the death of the emperor, Kwang Hsu, the prospect of his reinstatement at England's demand, the appointment of a new emperor by the dowager empress, etc., etc., there seems to be no certain knowledge as to the condition of the emperor's health or the immediate outcome of the crisis in Peking. One thing, however, is certain, namely, that the reform movement in China along the line of western ideas, has had a set-back and the time for the emergence of the "Flowery Kingdom" from a state of semi-barbarism has not yet arrived. Doubtless, the reforms proposed by the emperor and his advisers were too radical to suit the taste of the majority of his subjects and an attempt to enforce them might have incited further rebellion. The empress dowager, who is now in her sixty-fourth year, is a woman of strong character, tho evidently unscrupulous. She is probably more in favor of reform than she is given credit for, but is opposed to radical and immediate changes in the corrupt political system in vogue and to the opening of the country to the wholesale adoption of western ideas. It may be that she fears her inability to enforce reforms at present.

The effect of this crisis upon mission work it is impossible clearly to foresee since it can not be told what a day will bring forth. Re-

form in the corrupt system of government would be of great advantage to missionaries as well as to the Chinese. Freedom of speech and the introduction of western civilization would aid in the preaching of the Gospel, but would likewise bring a greater influx of infidelity and the vices of the west. Superstition, vice, and bigotry offer great obstacles to Christianity, but primitive civilization, when accompanied by intelligence, industry, and honesty, is rather a help than a hindrance to its progress. The crisis of the country is acute; partition seems imminent at times, but may never come. The people generally are not patriotic and care only to serve their own selfish ends. Flood, famine, plague, and riot are also adding to the troubles which vex this land.

What is needed now in China is a man with brains, tact, honor, and will-power, who shall take control of affairs, save the country from its enemies at home and abroad, and lead in the much-needed reforms. There seems, however, to be no such man available.

We know not what the end may be, but firmly believe that God rules and will shape the events of this vast empire for the progress of the Kingdom.

The advance of England in the Nile Valley threatened even as serious complications with France as did the conflict of interests with Russia in China. The dispute will, however, probably be amicably settled. The capture of Khartoum has opened up the Nile Valley and established a Christian power in the heart of Eastern Sudan. The Sirdar, Sir Herbert Kitchener, is said to have suggested a memorial to General Gordon in the form of a native technical college and

medical school at Khartum. The Church Missionary Society stands ready to establish a medical mission there as soon as permission is granted. This would be a still greater boon to the Sudanese than the college. Christianity is a more sure forerunner of civilization than civilization is of Christianity. Two ladies have already promised \$1,500 a year toward a medical mission, and Douglas M. Thornton, Dr. Harper, of Cairo, and Rev. Dr. Sterling, of Gaza, have been selected as the pioneer missionaries.

The pilgrimage of the German emperor to Jerusalem has been brilliant in the extreme from a worldly standpoint, but has done much to deplete the Turkish treasury. The emperor has doubtless political aims and intends to make the sultan pay dearly for the "honor." A member of the "Young Turkey" party justly criticises this visit on the ground that while starvation stares numberless subjects of the Porte in the face, millions of dollars will be uselessly squandered by their ruler and his Christian guest. If the emperor's heart is susceptible to pity, his pilgrimage might have a different outcome if it were taken *incog.* under the guidance of some of the missionaries who have risked their lives in the service of Armenia.

Mohammedan and Turkish supremacy is over in Crete. Disorders have been quieted and the "powers" have at last shown some use for their existence. There is one less scene of disorder on the planet. Turkish troops have been sent home, and Prince George of Greece will be governor until some scheme of autonomy is introduced. This step in advance shows what might be done for the rescue of Armenia.

In the United States, the Indians have been attracting attention. A small uprising of Pillager Indians in Minnesota was caused by the rascality of political agents and by "firewater" sold to them by the white man. Many believe that it might have been quelled by Christian conference without the use of troops and the shedding of blood. *The Kingdom*, a paper published near Leech Lake, Minn., suggests that if John G. Paton, single-handed, could work such marvellous transformation in bloodthirsty savages of the New Hebrides solely by the power of love, there ought to be moral power enough in Christian America to convert the remnants of the American aborigines. Indian wars have cost the United States over \$110,000,000 since 1831, and thousands of lives have been sacrificed. We venture to say that if half this sum had been spent on Christianizing them the results would be very different.

The Mohawk Indian Conference (Oct. 14) adopted a platform that recognizes the reforms adopted by the government in the reservation system, giving of rations and increase of educational facilities for men and women. Nevertheless, the Indian problem is still far from solved. More care is needed in the appointment of suitable men as Indian agents and inspectors and superintendents of Indian schools. The platform closes with an appeal to the people of the United States to demand that the Indian bureau be taken out of politics and that the work of the bureau be entrusted to experts until its work be accomplished and that it then be dissolved. There is especial need of reform with a view to the expediting the allotment of the land in severalty, and the rendering of Indians everywhere accountable to the courts with a right of appeal to the same.

One of the unique conventions of October was a meeting of Christian Indians held in South Dakota, composed of the Congregational and Presbyterian churches among the Dakota Indians. The leaders in church work gather in this annual convention to compare methods and receive inspiration. Among the subjects this year were: "What Indian Customs Hinder the Progress of Religion?" "The Relation of Education and Christianity;" "The Reason for the Falling Away from Religion of the Citizen Indians;" "The Sanitation of Dwelling-Houses;" "The Effect of a Single or Mixt Diet;" "When is War Justifiable?" This convention of over one thousand Indians is one of the brighter signs in the outlook for the solution of the Indian question.

The territorial expansion of the United States will not be far ahead of the missionary expansion of the churches. Already Puerto Rico has been occupied (Oct. 18) and plans have been made and steps taken for needed sanitary and educational improvements in the island. Dr. H. K. Carroll went thither, at the request of the government, to inquire into the moral and religious conditions. It is hoped and expected that able and earnest missionaries will not be long in beginning to preach there the Gospel of Christ—not of envy and strife, but of love and peace.

The Cuban question has been practically settled with Spain, and it is expected that the United States will control the island from the beginning of 1899. Already many reforms have been instituted in Santiago by the able administration of General Leonard Wood. But religious and moral reform must accompany political and educational advance, if any permanent bene-

fit is to be secured. Already Dr. A. J. Diaz has returned to his native land and several missionary societies are awaiting the proper time to come for taking up work there.

Mormonism is another important subject in American politics and religion. Mormon missionaries are preaching throughout the East, and are so successfully hoodwinking many people that not only are they securing converts in Brooklyn and other cities, but even Christian ministers look upon them as merely a *political* sect who have discarded polygamy, and with it all that is immoral and un-Christian in their system. One New York paper refused to publish an accurate and judicious reply to an interview upholding Mormonism, on the ground that it would engender discussion! It is time that Christians in the East awoke to the true character and purposes of Mormonism. To this end they would do well to subscribe to *The Kinsman*, published in Salt Lake City. We hope to have some thorough articles on the subject of the "Doctrines and Practices of Mormonism," in an early issue of the REVIEW.

A warm advocate of both Home and Foreign Missions has recently past away, in the late John Hall, D.D., pastor of the Fifth Avenue Presbyterian Church, New York, and president of the Presbyterian board of Home Missions. Dr. Hall died on September 17th, at the age of 69. He has long been in touch with many forms of mission work, and his church has given largely to the work at home and abroad.

It is with true sympathy and sorrow that we record the death on October 18th, of Rev. Peter J. Zwemer, who went out six years ago, to preach Christ to the neg-

lected peninsula of Arabia. His untiring and self-sacrificing labors in that trying climate of the Persian Gulf sapt his vitality and his furlough came too late for earthly rest and recuperation. He arrived in New York shortly before his brother, Rev. S. M. Zwemer, returned to his field. He was obliged to go immediately to the hospital where a few weeks later he went to his rest and his reward. Arabia, as well as his family and friends, will deeply feel his loss.

British Rule in India.

One of our English correspondents, James E. Mathieson, Esq., of London, takes strong exception to Dr. Kellogg's article, quoted in our Digest Department for April, on the "Ruin of India under British Rule." Mr. Mathieson strongly believes that the British race is in great danger of a decline and fall, brought about by effeminacy produced by the spread of luxury, and by the judgment of God for oppressions of peoples brought under British rule. He says:

As a wise governor-general of India early in this century said, "It must always be a grave question whether a people would not on the whole prefer to be ill-governed by those of its own race than well-governed by those of another."

In a proclamation made by our queen after the mutiny, in 1858, was contained a solemn promise that natives of India would in future have a large share in the offices then held almost exclusively by natives of this country. This promise has been shamefully broken. A government, such as our Indian government, which can persist in poisoning China and the East with opium, solely for revenue, is capable of any enormity, and its capabilities in that direction have been over and over again demonstrated in its shameful and dishonest dealings with the native princes, *e.g.*, the rulers of Oude, and more recently with the heir to the Punjab. A book, whose publication our queen herself authorized, "Sir John Login and Duleep Singh," gives us a picture of shameless rapacity, which does not stand alone in Indian government annals. And because there was raised up in India earlier in this century a group of noble soldiers and civil

servants—the English Christians seem to have a dreamy belief that we have a succession of such men—men strong in ability and strong in faith—to-day also. We have not; at least I am not familiar with their names. John Bright said a quarter of a century ago: "It is not to be believed that India is always to continue to be a fat pasturage for young Englishmen," but that is the belief persistently acted upon, to the exclusion of equally able or abler men of Indian birth.

India, an English weekly, representing the views of Sir Wm. Wedderburn and the "ten righteous men" in our parliament, urges upon us the danger of neglecting Indian questions, and of losing the control of these questions, through the pressure of other important business, or the unwillingness of the Home Indian office to interfere with the authorities in India. If this neglect is continued, we may ere long look for a tremendous explosion in India, or God's righteous judgments for our accursed opium crime and the oppression of India, and for the emasculation of China through that vice.

In this connection it is idle to point to certain improvements in the social conditions of India, which have been brought about during the period of English rule. People will not discriminate between two things absolutely different, the British people at large, represented by the rulers of the nation for the time being actuated by motives of worldly expediency and selfishness, and the much smaller body of the true Christian community, whose hearts are touched by Divine grace to try and remedy the wrongs of India and other peoples, and to bring to them the Gospel. To the latter, and not to the former, we owe the abolition of the burning of widows, infanticide of female children, murder by the thugs, the juggernaut festival, and cruelties, etc., etc. Who commenced the system of education? Was it the Indian government? No; it was the missionaries who showed the way in this great reform also. All reforms in India (as too much also at home), have been forced upon an unwilling government in the interests of the peoply by men whom they hate, and usually despise.

As regards the oppressive taxation, land tax raised upon the people again and again, salt tax, which makes this indispensable commodity twice or thrice as dear as at the beginning of the century. See what is said in *India* for April 1st.

What brought about the American revolution? The attempt to impose a tax upon the American colonies. Would Britain dare to-day to exact a tribute from Canada or Cape Colony or the Australasian colonies? She knows better than that. But poor India, gagged and dumb, has to contribute to the spending money of men in Great Britain the stupendous annual subsidy of twenty millions sterling.

VI.—REVIEWS OF MISSIONARY BOOKS.

Israel.

JERUSALEM, THE HOLY. By Edwin Sherman Wallace. 8vo, 360 pp. Illustrated. Fleming H. Revell Co., New York, Chicago, and Toronto.

This brief history of ancient and modern Jerusalem by the recent United States consul for Palestine is an exceedingly attractive and interesting book. Mr. Wallace writes from the sympathetic standpoint of a Christian, and with the advantage of five years' residence in Jerusalem. While the history is much condensed, and many details of interest are necessarily omitted, the narrative and description is full of interest, and gives an exceptionally accurate and complete idea of the city and its surroundings, past and present. The chapter on the Jews in the modern Jerusalem throws much light on their condition, character, and customs, the colonization and nationalistic movements and the Christian missions among them. One-half of the 85,000 Jews in Palestine live in Jerusalem. Christians in Jerusalem number 8,630, most of whom are Greek orthodox (4,000), and Roman Catholics (3,200). Protestants number 500, and Armenians 600, the remainder being Coptic, Greek Catholic, Abyssinian and Syrian Christians. While justly criticising those who come to Jerusalem to proclaim their peculiar religious vagaries, and affirming it as his conviction that "Jerusalem is over-missionaried," Mr. Wallace speaks cordially of the Protestant missionary work there and testifies to the Christlike lives of the missionaries. The following facts are gathered from the chapter on "The Christians in Jerusalem:"

The Greek Orthodox Church have several monasteries and convents, a girls' and a boys' school, and a hospital. Their aim is to Russianize rather than to Christianize the people.

The Latin Church works chiefly through

schools and orphanages, thus getting hold of the children. Their mission is to establish Roman Christianity and their methods are very effective.

The Armenian and other Oriental churches are for the most part poor and not progressive.

The Church Missionary Society carries on work among the people of the city and vicinity. It has about 20 workers, has a boys' boarding-school with 70 boys, conducts a day-school, and has gathered about 130 native Christians.

The London Jews' Society has a boys' school, a girls' school, and a house of industry for manual training.

There is a German Evangelical community numbering about 200, with orphanage and hospitals. (Their church has just been dedicated by Emperor William).

The Moravians have a lepers' hospital west of the city.

American missions are those of the Christian Alliance, which has three lady missionaries and three or four independent workers among the Jews.

Mr. Wallace concludes by pointing out the fulfilments of prophecy that have taken place and are taking place in Jerusalem, and affirms his conviction that the Jews will be the chief inhabitants of Palestine in the future.

Fifteen photographic reproductions and four maps illustrate the book. A general index would add to its value, tho this lack is supplied in part by full chapter "contents."

THE MESSIAH AND HIS PEOPLE ISRAEL. By A. C. Gaebelein. 16mo, 64 pp. (paper). Hope of Israel Mission, New York.

In this suggestive and comprehensive little pamphlet the superintendent of the Hope of Israel Mission discusses, especially for Jewish readers, the relation of Jesus to Israel, as disclosed in Old Testament prophecy and in New Testament history. In the statistics of the Jewish population of the world, Mr. Gaebelein estimates the number at 12,428,500, one-half of whom reside in Russia, Austria, and the neighboring districts. He also

gives some interesting Palestinian statistics, and closes with a brief statement of the principles of the Hope of Israel movement.

SITES AND SCENES. By Rev. W. T. Gidney, M. A. 12mo, 200 pp. (paper). London Society for Promoting of Christianity amongst the Jews.

The assistant secretary of the London Jews' Society, from whom we quote an article in our "Field of Survey," has issued two booklets or handbooks of great interest and value for reference. "Mission to Jews," contains "reasons, facts, and figures" of live interest. "Sites and Scenes," Part I., "A Description of Missions to Jews in Eastern Lands," is a comprehensive tho necessarily limited sketch of the London Society's Oriental missions, Abyssinia, Galilee, and Northern Palestine, Persia, Damascus and Syria, Smyrna and Anbolia, Arabia, with bibliography. These handbooks contain much interesting and valuable material on the subject of Gospel work for Israel.

SHEPHERDLESS SHEEP is a booklet published by the London *Prayer Union for Israel*. This is a short but strong plea for the chosen but apostate race.

INDIA, THE HORROR STRICKEN EMPIRE. By George Lambert. 8vo, 480 pp. Illustrated. \$1.50. Mennonite Publishing Co., Elkhart, Indiana.

There are thousands of children in India left destitute and orphans through the ravages of famine and plague. Mr. Lambert's book is published with a view to giving a vivid picture of the horrors attending famine, plague, and earthquake in the years 1896-97, and to create substantial interest in the survivors. The proceeds from the sale of the book will be used in Christian relief work, thus purchasers will become contributors. While evidently hastily prepared and not issued in first-class style, this book gives the only full and vivid description of these disasters. The five hundred illustrations from photographs do

away with the necessity of any extended use of the imagination.

Books Received.

- MISSIONS AND POLITICS IN ASIA.** By Robert E. Speer. 12mo, 271 pp. \$1.00. Fleming H. Revell Co.
- DOWN ON THE HILLS OF T'ANG: Missions in China.** By Rev. H. P. Beech. 12mo, 181 pp. Map and statistics. \$1.00. Student Volunteer Movement, N. Y.
- THE LAND OF THE LAMAS, or the Opening of Tibet to the Gospel.** By Rev. D. W. Le Lacheur. 8vo, 63 pp. Illustrated. 25 cents (paper). Christian Alliance Publishing Co., Nyack, N. Y.
- THE ILLUMINATED BIBLE, Teachers' Edition.** Illustrated. 8vo. The American Bible House, New York.
- ONE HUNDRED YEARS: A Short History of the Church Missionary Society.** By Eugene Stock. 12mo, 188 pp. One shilling net. Church Missionary Society, London.
- JOHN G. PATON'S AUTOBIOGRAPHY.** Edited by his brother. Vol III. Illustrated. 12mo, 99 pp. Fleming H. Revell Co. 50c.
- GEORGE MÜLLER, The Modern Apostle of Faith.** By F. G. Warne. 12mo, 278 pp. Illustrated. \$1.00. The same.
- GOD'S METHODS WITH MAN.** By Rev. G. Campbell Morgan. Chart. 12mo, 188 pp. \$1.00. The same.
- WHEREIN? Malachi's Message to the Men of To-day.** By Rev. G. Campbell Morgan. 12mo. 75 cents. The same.
- PREPARATION FOR CHRISTIANITY IN THE ANCIENT WORLD.** A study in the History of Moral Development. By R. M. Wenley. 12mo, 194 pp. 75 cents. The same.
- DIVINE PENOLOGY.** By Rev. L. B. Hartman, D.D. 12mo, 306 pp. \$1.25. The same.
- MISSIONARY METHODS FOR MISSIONARY COMMITTEES.** By David Park. 16mo, 76 pp. Charts. 50 cents. The same.
- THE FIRST HUNDRED YEARS OF MODERN MISSIONS.** By James S. Ross, D.D. 8vo. 93 pp. (paper). William Briggs, Toronto.
- A HOLY GHOST CHURCH.** By Archibald G. Brown. A. B. Campbell. Edinburgh, Scotland.
- MANILA AND THE PHILIPPINES.** By Margherit A. Hamm. 8vo, 218 pp. 50 cents (paper). F. Tennyson Neely, New York.
- IMPERIAL AMERICA: The Policy of Colonial Expansion.** By Wm. C. Levere. 8vo, 128 pp. 25 cents (paper). Forbes & Co., Chicago.
- MILLENNIAL DAWN, IV., The Day of Vengeance.** 12mo, 660 pp. 50 cents (paper). The Watch Tower Bible and Tract Society, Alleghany, Pa.
- THE ZENANA, V. 1898.** Zenana Bible and Medical Mission. London.
- LIGHTS AND SHADOWS OF OUR WAR WITH SPAIN.** By John R. Musick. Illustrated. 8vo, 224 pp. (paper). 25c. J. S. Ogilvie, New York.
- HOW THE LORD BUILT THE CHAPEL.** By Rev. Dwight Goddard and Frances Goddard, M. D. 8vo, 42 pp. (paper). Methodist Mission Press, Fuchau, China.

VII.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

We have just received a proof of the difficulty of establishing a negative. Some time back we declared that a certain form of imprecation, given as from the Roman pontifical, was undoubtedly genuine, but was not in the pontifical, for that we had ourselves carefully examined every page of the three great volumes of this, and were able to testify positively that it was not in it. We have found, however, that our attention had unconsciously flagged, precisely where it should have been alert. We have been advised by T. H. Engall, Esq., of Churchfield Road, Acton, W., England, and Rev. James Neil, M.A., of 4 Talbot Pond, Highgate, that if we would re-examine the Paris edition of 1852, we should find the curse on page 561, § 25, vol. I., applied, however, not to ordinary offenders, nor to heretics, but to abductors of nuns. This offense surprises even the Roman pontifical out of the studied moderation of language which it uses in the Greater Excommunication itself.

Mr. Engall calls attention to the fact that the form of the curse which is usually given omits the clause "Let these various maledictions come upon him, body and soul, night and day, in time and eternity, unless he shall have made good his offenses and come to amendment. Amen, Amen." The imprecation is essentially mitigated by this expression of hope for repentance, yet it remains savagely medieval.

The protracted series of imprecations ascribed to Ernulphus of

Rochester past out of use ages ago. Indeed, many highly educated Roman Catholic clergymen imagine it to have been invented by Lawrence Sterne. We are assured, however, by R. C. professors of theology, that there is no reason to dispute its genuineness. Indeed, it appears that the original is still kept at Rochester.

This imprecatory form of the pontifical, detaché as it is from the Greater Excommunication, and buried under an office only appertaining to nuns, is probably unknown to the priesthood at large, if it is now used at all. There it is, however, and Messrs. Engall and Neil have laid us under lasting obligation by their pains to correct our very sincere but serious mistake in denying it.

CHINA.

—The *Allgemeine Missions-Zeitschrift* for May, 1898, rectifies various earnest misapprehensions about China. Thus, altho the Chinese (originally from the Caspian) occupied the present China ages before Christ, assimilating the native tribes, who, like themselves, were Mongolians, yet it was not until about 220 B. C. that the various Chinese kingdoms were finally absorbed by a central state, which has given to the whole empire the name of "The Middle Kingdom."

It is a great error to suppose there is one spoken Chinese language. All the vernaculars of the vast nation are of one stock, not speaking of the Tartars, Tibetans, hill tribes, etc. So are all the vernaculars of Germany, Scandinavia, and England of one stock. Philologically they are one Teutonic language, but practically they are various tongues. So also in

China. Even in the same province there are sometimes two vernaculars. The linguistic unity of the nation lies in the *written* language, which represents not sounds, but ideas. Imagine the Arabic figures increast to many thousands, and applied to all sorts of things besides number, being equally intelligible (tho with vast labor) to Germans, Italians, Danes, and Russians, each retaining their own spoken tongue, and we shall have some conception of Chinese.

—India is emphatically the land of villages. In China villages are numerous and important, but China is eminently the land of cities. It has 17,000 cities.

—“The Chinese are by birth Confucians; in life, Taoists; at death, Buddhists.” It is hard to tell where one religion ends and another begins. In reality, Confucianism is most deeply intertwined with the essential religion of China, which is ancestor-worship a good deal intermingled with nature-worship.

—James Parton has declared that in Thomas Jefferson’s mind religion was not a conviction or an agony, but a supreme etiquette. This is an admirable description of Chinese religion. As Confucius himself intimates, to believe it is wholly unnecessary; to practise it is indispensable. It was only Christianity on one side and the barbarians on the other that saved the Roman Empire from being ceremonialized into a second China.

—Under the Emperor Keurghi (1662-1723) Catholicism came very near being acknowledged as a fourth *religio licita*. But the papal decisions against ancestor-worship, and other accommodations to heathenism, called out violent persecutions. Streams of martyr-blood were shed, but also large defections

of Christians took place. In this century Catholic missions have revived, but are so entangled—in China even more than elsewhere—with a French protectorate, the arrogant bearing induced by the consciousness of enjoying this powerful patronage has brought great odium on Christian missions in China. As Hudson Taylor says, let Protestants beware of too much imitation of this example.

—The present number of Chinese Catholics is computed at 581,775.

—Commercial and colonial policy, says the *Zeitschrift*, at once opens the way to missions and hinders their advance. The notorious opium war admitted Protestant missions, and has always branded them with dishonor.

—Bishop Anzer, of the Catholic mission in Shantung, has, according to the German foreign minister, unequivocally declared that Germany must occupy Kiaotschun, if the Catholic mission is to continue. “But,” pertinently asks the *Zeitschrift*, “is a mission that exists under the egis of a foreign protectorate, a mission according to the mind of Jesus Christ?”

—Some one has described the missionary work in China as a work in a land of common schools. How whimsical! Government does not support schools, nor require schooling of its subjects. It institutes examinations, and admits no one to office that has not a degree, and has of late years establishd a few professional schools. This is nearly or quite all that it does for education. Out of 20 men, on an average only one can read; of 1,000 women, only one. Even then twelve years’ schooling has been known to leave a man capable of making out only about half the characters of a hospital card hung at the foot of his bed.

—Sir George Baden-Powell, M.P., in a speech reported in the *C. M. Intelligencer*, expresses a confident belief that the great Christian truths proclaimed through a number of centuries by the Nestorian missionaries have entered more deeply into Chinese philosophy than is thought, and await their time of revival in their proper form. It must be remembered that there were once Nestorian churches throughout the whole empire, and lasting for some eight centuries.

INDIA.

The *Harvest Field*, speaking of an edition of the religious poems of a Tamil Hindu, remarks: "Those who are acquainted with Tamil literature know that the Psalms of Manikka Vasaka hold a very high place among the classics of the language. Dr. G. U. Pope thinks that it is certain that he was the great reviver of Saiva worship in the south of India about the ninth century, A. D., who spent his life as an 'utterly self-renouncing ascetic Saiva mendicant.' In the well-printed volume before us the whole of the poet's writings, together with word for word renderings into ordinary prose Tamil, are given. This assistance to the student is very necessary, as the musical verses of the great Tamil singers are very difficult, and even with the aid of the 'construe' many points are obscure. Some of the poems contain denunciations of the Buddhists, but the most beautiful are those where the 'devotion,' which characterizes other Tamil poets like Tayumanavar and Pattanattu Pilleiyar, is allowed its full scope in fervent praise of the grace of God. Manikka Vasaka was a Saiva Siddheurte, and his faith in God was almost faith in a personal God, comparable to the intense devotion to the Mouna Guru, which illuminates the elaborate verses of

Tayumemavur. It is a genuine faith, more helpful, more spiritual, and truer than the vague speculation of the Vedanta, and is peculiarly Tamil in its conception and expression, and the verses describing it are treasured by the Tamil people to this day. Even now some of Manikka Vasaka's hymns are sung in the daily ritual of Saiva temples, and nowhere else can a clearer view of the hopes and fears of the Tamil race be found than in his poems."

THE KINGDOM.

—AFTER THESE THINGS I SAW, AND BEHOLD, A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, OUT OF EVERY NATION, AND OF ALL TRIBES AND PEOPLES AND TONGUES, STANDING BEFORE THE THRONE AND BEFORE THE LAMB, ARRAYED IN WHITE ROBES AND PALMS IN THEIR HANDS. Rev. vii:9.

This most thrilling passage President Charles Cuthbert Hall terms, "The Beatific Vision of an Evangelized World," or, "the vision of an ecumenical multitude," and adds: "I like that far-reaching word, ecumenical. It means 'out of the whole inhabited world.'"

—They tell us that at Manila and Santiago it was "the man behind the gun" who did the business. In a recent address before the American Society for the Advancement of Science, President Eliot said: "When it comes to the pinch the source of victory is in the personal initiative of each individual commander and private soldier and sailor. When all preparation is made, when all appliances have been perfected and brought together, in the particular thicket and mined strait in which the work of the moment is to be done, it is the perceptive power and moral resolution of the individual which

command success." Apply this principle, which is so inspiringly, but also so solemnly true, to mission work and to all kinds of religious activity, and what is the conclusion?

—*The Congregationalist* says: "It is stated on good authority that the late Mr. Bayard seldom wrote a letter without attaching to it a quotation of a distinctively spiritual character, or else inclosing a leaflet that would carry some consolation or inspiration to the person addresed. If we could gather up the total of these messages they would constitute a series of services to the world not unworthy to rank with the dead statesman's best public achievements. How refreshing it is when a man, in the midst of many cares and obligations, does not neglect those quiet, unnoticed ways of sweetening life for others.

—When shall we attain to something like fitness and proportion in bestowing our beneficence, that is, give most where the need is greatest? Last year, through the British and Foreign Bible Society, Russia received less than 600,000 copies of the Scriptures for a population of 130,000,000; India, with a population of 280,000,000, slightly over 500,000; China 560,000 for its 380,000,000 people; while in England alone, to a population of 30,000,000, probably over 1,200,000 copies were supplied.

—Every year the Scriptures in 85 languages go out from the Bible House in Singapore to all Malaysia.

—Dr. Eli Smith, after 18 years of study of the Arabic, Hebrew, and Syriac, and a mastery of the Greek, and a full knowledge of modern colloquial Arabic, began in 1848 the translation of the Bible into the Arabic, and labored steadily for 8 years. On his death in January, 1857, the work was taken up by Dr.

Van Dyck, who had studied Arabic for 17 years, becoming a very prince among modern scholars, and he completed the New Testament in 1860, and the Old Testament in 1865. As a result the Beirut Arabic Bible has been pronounced to be "the best version of the Bible in existence." In other words, that one translation was the fruit of more than a half-century of toil.

—A strong argument in favor of Industrial Missions is advanced by a writer, who refers to the slow methods of native Indian weaving, and says: "The introduction of modern appliances to spin and weave this cloth opens an unlimited field for mission industrial enterprise, which would make mission work self-supporting and be an incalculable benefit to the people. This is not an untried experiment. The Basel mission in India has had spinning and weaving factories for years, and conducted them with practical German thoroughness, having skilled laymen in charge. They have won a high reputation all over India. These industrial factories are not only self-supporting, but support the entire educational work of the mission."

—This is how it looks as scanned through Scotch spectacles: "One of the most promising outcomes of the recent Spanish-American war is the resolution of the missionary societies to enter at once into the islands from which they have hitherto been excluded. They are not, however, going to rush into these new fields in a tumultuous and disorderly way. Seven missionary boards have been conferring together with a view to harmonious action; and we have reason to hope for a good time to Cuba, Puerto Rico, and the Philippine Islands. The only missionary society in the United States which has declined to consult with the others as to

joint procedure has been that of the Protestant Episcopal Church." —*Free Church Monthly*.

—Concerning the same great matter, the *Indian Witness* makes this most pertinent and sage suggestion: "Preparations are being made by various missionary organizations to commence operations in the Philippine Islands at the earliest safe and convenient moment. We venture to express the hope that in so doing the mistakes made by all missions in India will be avoided. Ought it not to be a cardinal principle from the very first that whatever mission work is done in the Philippines should resolutely aim to be on a self-supporting basis? Is it not worth while to work this experiment for all it is worth in a field new to Protestant missionary effort? When one sits down in sober thought to consider the condition of affairs in India, it is utterly discouraging to find that after a century of evangelical missionary work there is not a solitary self-governing, self-sustaining native mission, conference, or community, in the whole land, and the prospect of having one in the near future is by no means as bright as one could wish. Missions absolutely must learn not to be so dependent as they are upon foreign subsidies. We should like to know if the system worked for some time in China by the late Dr. Nevius has justified itself. His plan was to have no paid native workers of any kind, but to get all the work done under his supervision by such voluntary labor as the Christians themselves could give. It would be a great advantage if the missions about to be planted in the Philippines could agree to work on some such basis as this. Even tho the work should progress slowly for a time, the gain of build-

ing up a self-reliant, self-propagating Christianity from the first would be very great."

MEDICAL MISSIONS.

—The London *Lancet* has reached this conclusion: "We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundreds of such men in the next half century would powerfully affect the history of China, India, and Africa. If men of commerce could give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened."

—Archdeacon Wolfe, who has had experience of missionary methods in China for a generation, says: "I have no hesitation in affirming that if the C. M. S. had had a medical mission in this city (Fuchau) during the last thirty-seven years, we would have at the present moment ten or twenty times the number of converts to Christianity that we have at present."

—To illustrate the comparative need of medical missions in China, the Inland Mission publishes a black chart containing 4,000 white spots, to represent the number of qualified and registered medical men to every 2,500,000 of the population of the British Isles. In order to represent the proportion in China we should have to blacken all the spots except one. As one is to 4,000, so is the supply of surgical and medical skill in China to the supply in Great Britain.

—A physician of Reading, Pa., Dr. Isaac C. Detweiler, has just finished a decade, during which he has given every dollar received from his practise to religious and philanthropic causes. For thirty-six years he gave a tithe of his income. Ten years ago, the Lord

having prospered him, he decided to give all his income. His last contribution was \$225, with which to buy New Testaments to be distributed among the soldiers in Cuba and Puerto Rico.

—These figures represent the growth of the Zenana Bible and Medical Mission for ten years:

	1887	1897
In-patients.....	110	1,430
Out-patients.....	2,417	15,526
Attended at homes.....	122	279
Total.....	2,649	17,235
Attendances at dispensaries..	5,691	58,212
Doctor's visits.....	—	1,326
Total.....	5,691	59,538

—Dr. Mary Eddy writes: “I have returned two days since from a long tour, nearly four months, as I left Beirut February 16. Five weeks were spent in Casarea Philippi, visiting camps of Bedouin Arabs and villages on Mount Hermon. Here I treated 1,562 patients. Moving northward I journeyed with muleteers 35 days, visiting the plain of Coele Syria, Baalbec, then crossing Anti Lebanon to Nebk and still northward the Syriac towns of Hafor, Suddad im Doolab, Zeydan to Hamath. Here we were fairly overrun with patients. Large and small, rich and poor; every one suffered with some form of eye trouble. We returned by Hums, thence to Riblah, then up to Lake Yemmouni, where we visited camps of goatherds far up on the mountains. Never have we found such ready listeners. In each place they implored us to remain longer and teach them, as well as minister to their diseased bodies.”

WOMEN'S WORK.

—When will these “perilous innovations” come to an end! The ancient and conservative American Board has recently admitted a woman to the august corporate

body which manages all its affairs, by electing with practically no opposition Miss Margaret J. Evans, of Carlton College, Minnesota, she having been nominated by the Association of that State. Surely, an honor to her well-deserved, but even a greater honor to the Board.

—On the banks of the Wolta the missionary sphere is extending from year to year. Our friends there count 178 baptisms. One of the most touching and typical confessions was that of a poor woman recently baptized. “If I had known that I was loved,” she said, “I should long ago have entered the church. I have only really begun to live since I became a Christian.” —*Le Missionnaire*.

—In these days of heroes and heroines near at home, it is well to remember those abroad. Among such, according to the *North China Daily News*, is Mrs. B. C. Patterson, M.D., of the Southern Presbyterian Mission at Hsu-Chien, North Kiang-su. Although 80 miles from any other foreign woman, and with her infant exposed daily to the famine fever, while her husband was away helping the starving, she has during nine months had 8,000 patients under treatment, and expected to remain at her post during the heated term, ministering to the sick and suffering.—*Independent*.

—A missionary writes from China: “One Sunday morning our Presbyterian neighbor, Mr. Lowrie, preached for us on ‘The Great Teacher.’ He contrasted Christ, who was the first man to teach a woman, with their own Confucius and Buddha, who ignored and despised her. Nor shall I forget the gladness and interest expressed by the women in our noon meeting as they talked over the sermon. ‘Because Christ’s teachers have come to us, it makes being a woman

mean more,' said one. A single illustration of the teaching in the Chinese classics will say volumes for the condition of women where the leaven of Christianity has not been felt. Mencius is conversing with his pupil, who asks, 'If a woman should fall into the water and the only way of rescuing her was to extend his hand, should he attempt to save her or let her perish?' 'Better to let her drown,' returned the philosopher, 'than to contaminate your hand by her touch.'

—Miss Macdonnell, the matron of the Neyoor, India, Hospital, writes: "At present one of our nurses has been living for two weeks right in the home of a wealthy Hindu family. Think what that means—one of our low-caste Christian women sleeping and eating with these high-caste women, reading her Bible aloud, singing hymns, etc. Why, not many years ago, this same woman would have had to get off the road while the other one past."

—A quiet, unassuming woman came into our office a short time ago, and presented two crisp one-hundred dollar bills, and said that she wisht this money to be applied on the payment of the debt of the Missionary Society. She did not desire that her name be publisht. When a wish was exprest to know who she was, for private and personal gratification, she declined to give her name or residence, and said that the money could be credited to "C. S."—*World-wide Missions*.

—The British and Foreign Bible Society employes 504 Bible-women, who reach, on an average, 31,000 homes every week. Of these 452 are at work in India, 13 in Syria, and 18 in Egypt. The largest number, 76, are in cooperation with the Wesleyan missionaries, 71 are as-

sociated with the Scottish Free Church, 59 with C. M. S., 47 with the English Baptists, 41 with S. P. G., etc.

—The number of women recently gone or ready to go to the foreign field under the care of the Church of England Zenana Society is 36, just half of whom are new missionaries. Tho 72 stations appeal for reenforcements only 18 can be sent for lack of funds.

YOUNG PEOPLE.

—The statistical returns relating to Great Britain presented at the recent International Y. M. C. A. Conference at Basel show considerable development. At the World's Conference in London in 1894 the number of British centers of work (including auxiliaries) was 843, while the membership was 87,461. At Basle 1,418 centers were reported, with a membership of 104,160. In the English Unions (England, Ireland, and Wales) the value of Association buildings has increast from £397,695 in 1894, to £460,027 in 1898. The Scottish Associations have also made great progress in this respect; thirty-one now occupying their own premises, the approximate value of which is £75,000. The English report stated that "at no period in the history of the Association have the governing bodies manifested a more loyal adherence to the fundamental principles of the Union than is shown at the present time."—*The Christian*.

—It was reported at a recent conference of the secretaries of the Young Men's Christian Association that, for the collegiate work there are 10 secretaries, devoting their full time or a greater part of it. The railroad department has increast its force from 3 to 6 secretaries, and as a token of their interest in the work the corporations

appropriated \$150,000 for sustaining it last year. Especial interest was manifested in the work of the Army and Navy Christian Commission, which is now to be incorporated as a permanent part of the International Committee's work, and its superintendent, Mr. W. B. Millar, is to go to England to make special study of the work among the soldiers in the British Army. The cost for 1898 will be about \$80,000 for the general work and not less than \$70,000 for army and navy work. More than 20 Y. M. C. A. building enterprises are under way.

—"It is not easy nowadays," remarks the Indian Y. M. C. A. national organ, "to get beyond the influence of the world-wide brotherhood of the Young Men's Christian Association. Even among the adventurous gold miners of the Klondike, the only two American missionaries who succeeded in forcing their way thither during the past winter, despite almost insuperable difficulties, found an association already established, with a reading-room kept open constantly, and meetings maintained among the multitude of young men, who have gone there greedy of gain and are subjected to sore temptations."

—It is stated that the Christian Endeavor movement is advancing at the rate of one society every hour, or 800 members per day.

—The reported contributions of Sunday schools and Endeavor societies to the American Board show a gain for the past eleven months of \$3,219 over the contributions for the same period of 1897.

—Christian Endeavor is keeping pace with General Kitchener in the Sudan. A soldier Endeavorer from Cairo, who was assigned to hospital work at Darmales Camp, has organized a society. In Cairo an Arabic-speaking society of 20 has

been added to the 2 flourishing English-speaking societies.

—The Christian Endeavorers of the Reformed Church in America have contributed money through the regular denominational channels, to erect 12 mission churches.

—The following outline of work done by a Durban, Natal, Christian Endeavor society, looks like business: open-air meeting every Sunday, a visit to the hospital with flowers and texts, meetings in the prison regularly, help in the South Africa General Mission meetings at Town Hall Gardens, visits to sailors, offering for support of native missionary in Pinetown.

—Dr. Hartupee and his wife have just sent to the trustees of the Ohio Wesleyan University the deed to a piece of real estate worth \$12,000, with the single condition that it shall be used for the home of the children of missionaries while they are securing an education at the university. The house is a beautiful modern structure erected a few years ago, and will be called "The Rachel Hartupee Missionary Home."

UNITED STATES.

—At the recent annual meeting of the American Board, held at Grand Rapids, Mich., it was reported that last year was the most prosperous one in its history; that is, there were more accessions to the churches, more students in the educational institutions, and larger contributions from the native Christians, 47,000 of them having given toward the support of the Gospel not less than \$118,753. Secretary Barton estimates that, judged by the rate paid for labor in foreign countries and by the purchasing power of the money, this contribution is equivalent to more than \$1,000,000 in America.

This summary supplies the essential facts disclosed:

Missions.....	20
Stations.....	101
Out-stations.....	1,271
Places for stated preaching.....	1,617
Ordained missionaries (17 being physicians).....	169
Physicians not ordained (besides 10 women).....	11
Other male assistants.....	4
Women (wives 168, unmarried 173)...	341
Total laborers sent from this country	531
Native pastors.....	220
Native preachers and catechists.....	477
Native school-teachers.....	1,713
Bible women.....	260
Other native laborers.....	307
Total native laborers.....	2,977
Total American and native laborers..	3,508
Churches.....	465
Church members.....	47,122
Added during the year.....	4,602
Whole number from the first.....	143,392
Sunday-school scholars.....	59,701
Theological Seminary and classes....	18
Students for the ministry.....	316
Boarding and high schools.....	113
Pupils (males 3,459).....	7,029
Common schools.....	1,139
Pupils in common schools.....	46,963
Whole number under instruction....	56,025
Native contributions.....	\$118,753

—In fifty years the work of the Presbyterian Church has grown from 10 missions to 24, the stations from 19 to 108; ordained missionaries, 30 to 208; laymen, 10 to 51; married women, 29 to 204; unmarried, 2 to 164; ordained natives, 0 to 165 and 239 licentiates; native helpers, 7 to 1,335; communicants, 41 to 30,453; scholars, 513 to 30,460; receipts of the board, \$77,751 to \$841,553.

—The recent General Conference of the Methodist Episcopal Church, South, wisely ordered that a missionary institute, or mass meeting, should be held once a year on each district. The presiding elder is charged with the work of superintending this institute. He is also required to preach at least one missionary sermon a year in each pastoral charge in his district.

—At a meeting of the Christian and Missionary Alliance, held in

New York, in October, within the space of fifty-seven (57) minutes and eighteen (18) seconds \$96,824 were subscribed for the work, and enough more later in the same day to raise the amount to \$113,000, almost twice as much as was secured at a similar gathering a year ago.

—The annexation of the Hawaiian Islands raises the question of the ecclesiastical relations of the Episcopal Church there. Hitherto the work of the Church of England in those islands has been under the general superintendence of the Society for the Propagation of the Gospel, and the Bishop of Honolulu, who has spiritual jurisdiction, was appointed by the bishop of Canterbury under the general supervision of the society.

—The American Bible Society has met with a serious loss in the death of Albert S. Hunt, D.D., for 20 years a corresponding secretary. Dr. Hunt represented the Methodist Episcopal Church among the executive officers, and was widely known throughout the country and universally beloved. His death was quite sudden from pneumonia, resulting from exposure to a severe storm, and leaves Dr. Gilman, senior secretary, alone in the office.

—Most of the missionary pioneers have past away. Two, however, are still living. Elias Riggs, D.D., of the American Board, who went to Turkey in 1832, is still in active service in Constantinople. John B. Adger, D.D., who went out under the same board to Smyrna in 1833, is now living in Charleston, S. C. In the same year John C. Lowrie, D.D., of the Presbyterian Board, still living, went to India.

—The Chicago Hull House has now 21 afternoon clubs for children, 518 evening clubs for both children and adults, 28 regular classes, a children's choral society

of nearly four hundred members, a kindergarten of 60 pupils, and a large day-nursery.

—The trustees of the John F. Slater fund have arranged with Booker T. Washington and Mrs. Washington to devote as much time during the next two years as they can spare from Tuskegee to holding meetings in the cities of the Southern States. The purpose is to increase the interest of the negroes in their own moral, physical, and industrial conditions. Four groups of such meetings were held during the first two weeks of September, with others following. As a specimen of the counsel the freedmen are likely to receive the following may be read: "Our race is in too big a hurry. The preachers want the title of D. D. before they know divinity. Almost every graduate in the English course must be address as 'professor.' We want a biography before we have lived. Some want to take Latin and Greek who do not know the personal pronoun in English, some want postoffices who do not know how many stamped envelopes to give for eleven cents. Go to the farm; stick to the farm. We do not want to govern the country until we learn to govern the home."

EUROPE.

Great Britain.—The British and Foreign Bible Society employs 724 colporteurs in 23 different countries; in China, 200, who disposed of 477,236 volumes during 1897; Russia, 67 with 200,850 copies; India, 132, and 120,457 volumes. This society has long been watching for an opportunity to carry the Word into the Philippines. "A consignment of Spanish Scriptures has been sent to Hong Kong. Thousands of Spanish and Pangasinan Scriptures have been wait-

ing for ten years at Singapore for an opportunity of entrance. As regards native languages, the society has nearly the whole New Testament in Pangasinan, and the Gospel of St. Luke in Tagalog has been just printed."

—The English Church Army added 80 trained men and women to its staff last year, which now numbers 316 parochial evangelists, 120 van evangelists and colporteurs, 65 social officers, 154 mission nurses and rescue and slum workers, 77 associate evangelists; 48 vans were conducted and 2,400 seven-day missions. The gross income was \$470,000 last year.

—The Universities' Mission to Central Africa carries on mission work scattered over some 250,000 square miles. In the homes, schools, and workshops there are over 3,000 children. The communicants at Easter, 1897, were 1,722, and the adult adherents of the mission over 6,600. The work is established in 4 principal centers, in Zanzibar, Usambara, Rovuma, and Nyassa. On Lake Nyassa, which was until last year a large slave-yielding region, the mission maintains a church steamer. The workers now number 187, including 2 bishops, 26 English and 11 African clergy, and 29 women.

—One of the greatest of Protestant missionary societies is that of the Wesleyan Methodists. From the report submitted at the recent conference, we learn that it has 363 principal stations, with 2,355 preaching places; that it has a staff of 345 missionaries, assisted by 2,993 schoolmasters and other paid agents; and that during last year it sent out 16 missionaries to India and China, 11 to Africa, and 3 to the West Indies. Its income, too, is growing, being £5,600 above what it was two years ago. The number of members in the foreign field

is 44,640, with 23,544 others on trial.

—The Zambesi Industrial Mission was formed six years ago for work in East Africa, and, tho considered by many to be a mere experiment, the following statement of work accomplisht is sent forth: “Spiritual, educational, and industrial work is being carried on at 10 centers, supervised by some 30 European missionaries. The acreage planted with coffee is about 750, of which 460 will yield acrop during the present season of from 35 to 40 tons. At the various stations there are 115 head of cattle, 165 goats, and 55 sheep. In connection with the mission there are 11 schools, at which, during the past year, there were 926 boys and girls enrolled, with an average attendance of 673. Seven European teachers and 29 native teachers are engaged in these schools. A training institute, for the teaching of such handicrafts as carpentry and blacksmithing has been built at Ntonda. There are two hospitals. During the months of March and April the patients treated in connection with these were over 2,800, of whom 110 were in-patients.”

—**The Continent.** The Basel Missionary Society is one of the oldest and strongest of the German organizations, dating as it does from 1815, and having an income of over \$250,000; 147 European men and women in Africa, India, and China; 18,903 communicants, and 17,285 in its schools. The native Christians (adherents) number 36,315.

—Herr A. Merensky, of the Berlin Missionary Society, thus compares, or contrasts the missions of Roman Catholics and Protestants: “In spite of the solid unity of the Catholic Church, their progress in missions does not compare with that of the Protestants. Of the

8,000,000 negro descendants of the former slaves in North America, 7,000,000 are Protestants and only 200,000 Catholics. In the Cape Colony the Evangelical missions report 530,000 adherents, and the Catholics only 3,000. Protestant missions aim at making Christian believers out of heathen people, training for secular work and industries being the task of the state. Protestant missions look first and above all things to the needs of the soul. Protestant missionaries have translated the Bible or portions of it into about 70 African languages and dialects, and have thus made these literary tongues. Some 750,000 Africans are in Protestant churches, and 140,000 children in Protestant schools.”

—The continued falling off of Peter’s Pence, on which Rome so much depends for aggression, calls out this utterance from Vice-General Schmitz, who has the matter of collecting in charge: “The question of Peter’s Pence has indeed become a Catholic calamity, and is a burning one. There can be no doubt that the collections have greatly fallen off. The Holy Father needs for general expenses in the administration of the church, an annual income of 7,000,000 francs. Of this 3,000,000 are assured from a source which I will not mention. Four millions (\$800,000) must be obtained through Peter’s Pence from the Catholics of the whole world. Until two years ago the collections exceeded this amount, and the Holy Father was able to give assistance to various objects. But for two years the collections have no longer reacht 4,000,000 francs, and have, indeed, scarcely amounted to 2,500,000. If this state of things continues, the Holy Father, with the obligations upon him, will come into an extreme and most precarious position. It is a condi-

tion of the greatest seriousness for the church, and may become full of danger."

—No wonder that Spain is poor. She supports from her treasury 117,000 monks, nuns, and other persons under religious vows—nearly five times as many as the former standing army of the United States.—*Congregationalist*.

ASIA.

Syria.—The Russians are active in Syria. In Tripoli they have 300 boys in their school, and in the Meena they have a girls' school with 3 Russian women, 2 native teachers, and 240 pupils. They are also occupying the Greek villages in the interior of the Tripoli field, being determined to resist both Protestant and Roman Catholic propagandism. "We can not hear," says Dr. H. H. Jessup, "that they have a firman or a permit for a single school. American schools seem to be the only ones requiring 'permits,' and they will soon be eliminated as a factor in the tribulations of the Turk."

—"Nowhere have I seen a band of purer, simpler, more sweet, or more believing workers than those whom we have been privileged to meet with in Syria and Palestine. In grace and readiness and wisdom, in much that elevates and strengthens the character and life, I am persuaded that they are surpassed by no body of missionaries anywhere."—J. ELDER CUMMING.

India.—"The finest bicycle path in the world is probably the Grand Trunk road of India, extending from Lahore to Calcutta, 1,200 miles. It is level, and there is not a mile in the whole distance where even a lady would have to dismount. It is built of *kunker*, similar to concrete, is without dust, and for nearly its whole distance

is lined with a double row of majestic trees." The *Indian Witness* seems to indorse this statement, tho stating that it may be "a little too eulogistic."

—We complain at 80, wilt at 90, and read of the thermometer at 100 to 105 degrees and deaths from sunstroke. It may help us to sympathize with our missionaries to remember that they have not even the comparatively bracing atmosphere of 100 degrees in which to carry on their taxing, wearing work of overcoming the awful inertia of heathenism. Dr. Margaret O'Hara, writing in April from the Woman's Hospital, Indore, says: "The thermometer stood yesterday at 164 degrees in the sun at four o'clock in the afternoon, so you can understand how necessary it is to get the work done before the heat of the day."

—Bishop Thoburn says: 'Remembering, as I do, the discouragements of my earlier years, times when we did not find a hundred applicants for baptism in all our Indian field in the course of a year, these days seem to be golden in their promise, and I can hardly refrain from crying to the Church at home in sheer desperation for help.'

—In the Central Provinces an invitation has been extended to Bishop Thoburn by a German missionary to occupy a field near his station, where large numbers of the village population are disposed to accept Christian instruction.

—In Bareilly District (Methodist Episcopal) there are 14,000 Christians and 20 pastors are entirely supported by the people. The Ajnere Industrial School has 35 boys who are learning to weave cloth and blankets, to make date matting, baskets, rope, and reed chairs.

—An important step has been taken by the Church Missionary Society. That is the calling into existence of a special order of missionaries to deal with what has been called “the toughest problem the Christian Church is called on to face”—namely, the assailing successfully of Mohammedanism. The Rev. A. E. Johnston, now of Benares, is to be set apart to start the mission, and an appeal is being made to others to join him. With 57,000,000 of Moslems in India, Great Britain has a rare opportunity and a serious responsibility presented to it. Apropos of all this, the following statement made by *The Indian Standard*, will be read with satisfaction: “It has been remarkt lately, that a movement seems to be going on among Mohammedans in India. There are signs of a stirring among those very dry bones. In Poona, several young Mohammedans of culture have been approaching various of the missionaries to inquire about the truth. Some of these attend a Sunday Bible-class in connection with the Presbyterian Church.”—*Free Church Monthly*.

China.—Hon. Charles Denby, for four years, minister to China, has just returned, and in conversation said: “An Englishman of note declared that missions were a failure. I replied that he knew nothing about it until he had seen what they had accomplisht. Go to the Methodist church in Peking on Sunday—a church built to hold 2,000, and see 1,000 or more children taken from the streets and distributed into little groups, learning a Sunday-school lesson from converts and missionaries.”

—Writing in a recent article of the effort to influence the intellectual and social life of China, Dr. B. C. Henry mentions this hopeful aspect of the matter: “Many, if not most

of the present leaders of new thought in China’s new experience of intellectual life, have gained their knowledge from Christian sources, and have been directly or indirectly under the influence of Christian teachers or writers.”

—In Fuchau the Roman Catholics have an orphanage in which 1,000 children have a home, and 500 more who are too young have been placed in families to be cared for.

—A missionary gives an example of what he calls Chinese humanity. When passing along a street of a city he came upon a crowd and found that a man about fifty years of age had fallen in the street to die—no uncommon occurrence there. The crowd stood around the poor man, shouting and cursing, when one person called out, “Haul the fellow into the gutter and do not let him die in the middle of the street, blocking up the way!” The missionary was obliged to pass on, but returning an hour later, he found the man in the gutter dead, a fan over his face, and two candles burning at his feet, with the design of lighting the soul—whither they did not know. There the body lay until night, and the people past by unaffected by the sorrowful sight.—*Missionary Herald*.

—The Christian religion will some time make the Chinese one of the greatest people on the earth. This is the belief of Rev. O. E. Goddard, who adds: “Faith in Christ is the panacea for all their mortal ills. They have never had human sacrifices in their religious ceremonies, nor have they deified vice as other heathen nations have done. If their industry and economy could be sanctified by divine grace, and the hope of eternal life made to throb within their breasts, Christendom could point with pride

to the grandest achievement in human history.”

—An inhabitant of Laulung came to ask the Basel missionary, Morgenroth, to help him in a lawsuit. The missionary refused, accompanying his refusal with the gift of some religious writings. These were read by the Chinaman, and he became interested in Christianity, and, wishing to know more of it, he began regularly to frequent the nearest Christian church, that of Hocshuha. It was five hours' walk, but he did it without complaint or fatigue. In the meantime his lawsuit was finished, and he won it. The use which he made of his victory was to go to the very missionary who had refused to assist him in his litigation, and to offer him the free use of his house to lodge a catechist there and two colporteurs of the Bible Society.—*Le Missionnaire*.

Korea.—It is safe to say that the Christian Church in Korea has doubled its members in the past year. There are now, in round numbers, 5,000 Protestants and 25,000 Catholics. The homes of the Christians are clean, the people who inhabit them happy; wife-beating, a universal practise in Korea, has been banished. In one of the interior cities the Christians have, without foreign help, built a school to accommodate 100 boys. Two thousand years ago, to the sick, the blind, the lame, the lepers, the suffering of every kind, there was no touch like that of Jesus of Nazareth. It will be an underestimate to say that 25,000 Koreans found relief from disease and suffering in Christian hospitals of Christ in this country in 1897. Christian medicine appeals probably in a special manner to the Koreans, because of a national weakness for medicine in theory and practise. No country of Asia has paid more

attention to medicine than Korea. For centuries the peninsula was the fruitful source whence, on the one hand, Japan came for medical knowledge and China for drugs. Christ and Christianity in the character of a physician has special attractions to the Koreans. There is a great demand for Bibles, and the church papers are well subscribed to by the natives.—*The Korean Repository*.

—A few months ago it was announced that Messrs. Moffett and Lee, of the Presbyterian mission, had baptized 177 adults in the province of which Pyengyang is the chief city. And now news comes that on a second journey in the same region these missionaries have baptized 133 more, and that there are 1,000 in the catechumen classes,

—In a report to the Department of State on the educational facilities of Korea, Consul General Horace N. Allen says: “The mission of the American Methodist Church maintains a flourishing school, originally started in 1886 under the name of Pai Chai, ‘Hall for Rearing Useful Men,’ a name conferred by his Majesty. The Korean government places a certain number of pupils in the school, paying \$1 silver a month for each, and also pays for a native teacher for each 50 pupils. In 1895 there were 50 scholars, now there are 103, and last year there were 176. Japanese and Chinese children are admitted to the school, which has 2 foreign teachers, 4 native assistants, and 3 instructors in Chinese. The boys are uniformed, and the poorer ones are taught trades in the mission printing and bookbinding establishment. The course is three years, followed by a regular college course when desired.”

Japan.—Seventeen daily and weekly papers are published in

Japan in the English language, and more than 100 on the Asiatic continent, while in all these countries there is only 1 German paper.

—The late president of the lower house of parliament, just before leaving his official residence, invited his Christian friends to meet there for prayer and thanksgiving. About 40 persons were present, including a number of members of the parliament. The president, in the course of his remarks, said: "The fact that I have not, as I believe, brought discredit upon myself nor disgrace upon the office during my short term of service is entirely due to the help which God has given me. On taking my seat in the house it has been my daily custom before beginning the business of the day to offer up a silent prayer to God for help, and to ask His blessing upon myself and upon the assembly."

—A Yokohama weekly paper says: "The Salvation Army has wrought a great change for the better in Yokohama, in the district formerly known as 'Bloodtown,' the paradise of loafers and loose characters. With gentle, but firm, indefatigable hands, the good men and good women of the Army have reclaimed one poor waif after the other, with but little outside assistance, and to-day the moral tone of 'Bloodtown,' through their untiring efforts, has been so much improved, that there is no longer any justification for the term."

—The Board of Home Missions of the Church of Christ (Presbyterian) makes a good showing in its fourth annual report, recently published. Contributions for the year amounted to 2,891 yen, of which only 435 yen is credited to foreigners (the yen equals fifty cents). Collections for the three previous years were 562, 1,469, and 1,909 yen, respectively. Work is sustained

by the Board in 6 localities in Japan proper and 2 in Formosa. Three places have become self-supporting during the year, and there have been 32 baptisms in the aided churches. A large number of inquirers are also reported. Forty-eight out of a possible 68 churches contribute for the support of this vigorous home missionary work, and of the remaining 20 churches nearly all are directly dependent upon the missions.

AFRICA.

—The conflict of the Nile is an important one for Christian civilization. It has crushed a power which made commerce in that region impossible. The gateway to Northern Africa is now open. The traffic in slaves is about to be stayed. A vast and fertile country is open to progressive enterprise. War is again God's thunderstorm which clears the atmosphere of the infection of paganism. From this time there will pour into the Dark Continent a stream of civilizing influences, for Africa is destined in the next hundred years to make a greater advance than any country under the sun. As a step toward redemption, well may British Christians respond with enthusiasm to the call of General Kitchener to subscribe \$300,000 to establish at Khartoum, in memory of Gen. Gordon, a college and medical school, where the sons of sheiks may receive an education which should qualify them to hold government positions.

—The Field of the Dead, as the Gold Coast Mission might formerly have been called, is now becoming the most fertile and the most encouraging of all the missions of Basel Society. . . . In the district of Chi, Christianity has really become a power which has to be reckoned with, and in the territory

of Akropong alone its adherents form nearly a seventh of the whole population, more than 4,000 souls out of 30,000. In Akem there will soon be hardly a village where some Christians are not to be met with. Here and there the heathen themselves help the converts in building chapels and houses for the teachers. . . . One great enemy which hinders conversions is brandy. In some negro villages every second house is a depot for the sale of liquor. On the coast you can get it almost for nothing, often much more easily than good drinking water. But let us add for the honor of the authorities that the taxes on the sale of brandy have been increased in proportions sufficient to reduce the traffic very considerably.—*Le Missionnaire*.

—The *Missions Magazin* gives the statistics of the Kongo Free State as 114 stations, 684 officials, 223 missionaries, 1,474 whites; 882 being Belgians, 125 Englishmen, 91 Portuguese, 87 Italians, 71 Swedes, 61 Americans, 40 French, 37 Dutch, 21 Germans, 20 Danes.

—The scourge of tropical Africa for Europeans is notably the mysterious "black-water" fever. Of late the mortality from this cause has become appalling in Central Africa, and on behalf of the missionary and mercantile interests in that district the facts were submitted to Lord Salisbury, and a conference was afterward held at the foreign office between the under-secretary in charge of African affairs and representatives of these interests. The British Medical Association was invited at its recent meeting in Edinburgh to consider the situation, and they unanimously passed a resolution urging the appointment of an adequate number of experts to investigate the whole subject. In accordance with that resolution

Lord Salisbury has now appointed Drs. Christopher, Stevens, and Daniels as commissioners for this purpose. After preliminary studies in Rome and India, the commissioners are to meet at Blantyre.—*Free Church Monthly*.

—During a remarkable meeting at Ekwendeni a collection no less remarkable was taken, amounting to about \$30. The Livingstonia paper thus describes it: "The collection—a very varied one—consisted of money, £1 8s.; 11 knives; 14 earthenware pots; 16 baskets; 1 mat; 67 fowls; 2 sheep; 2 goats; 105lb. beans; 97lb. flour; 233lb. maize; 34lb. potatoes; 62lb. pumpkins, and 3lb. 6 oz. of beads. The money does not include the European contributions, which amounted to £2 18s. 0d. The total value of the collection, European and native, according to native prices, is £6 1s. 5d."

—Mr. Coillard, Missionary of the Paris Society among the Barotsi, now in Great Britain endeavoring to raise £8,000 for the relief of that organization, says: "Many have been the afflictions of the mission—the climate, the cattle plague (in a neighboring territory 800,000 head of cattle died within a few weeks), and difficulties of transport and finance. Nevertheless, the work has gone vigorously forward. A Bible-class for native young men has resulted in eight becoming evangelists." He tells of the king adjourning from the seat of justice to read the Bible to his chief men.

—Bishop Tucker writes from Uganda: "Since I came out six months ago, I have walked more than 1,000 miles, and confirmed more than 1,000 candidates. The country is now fairly quiet."

—A French missionary in Madagascar tells of a little native church which has remained faithful amidst all the changes consequent upon the war, and yet has no pastor, the evangelist in charge being only a woman.

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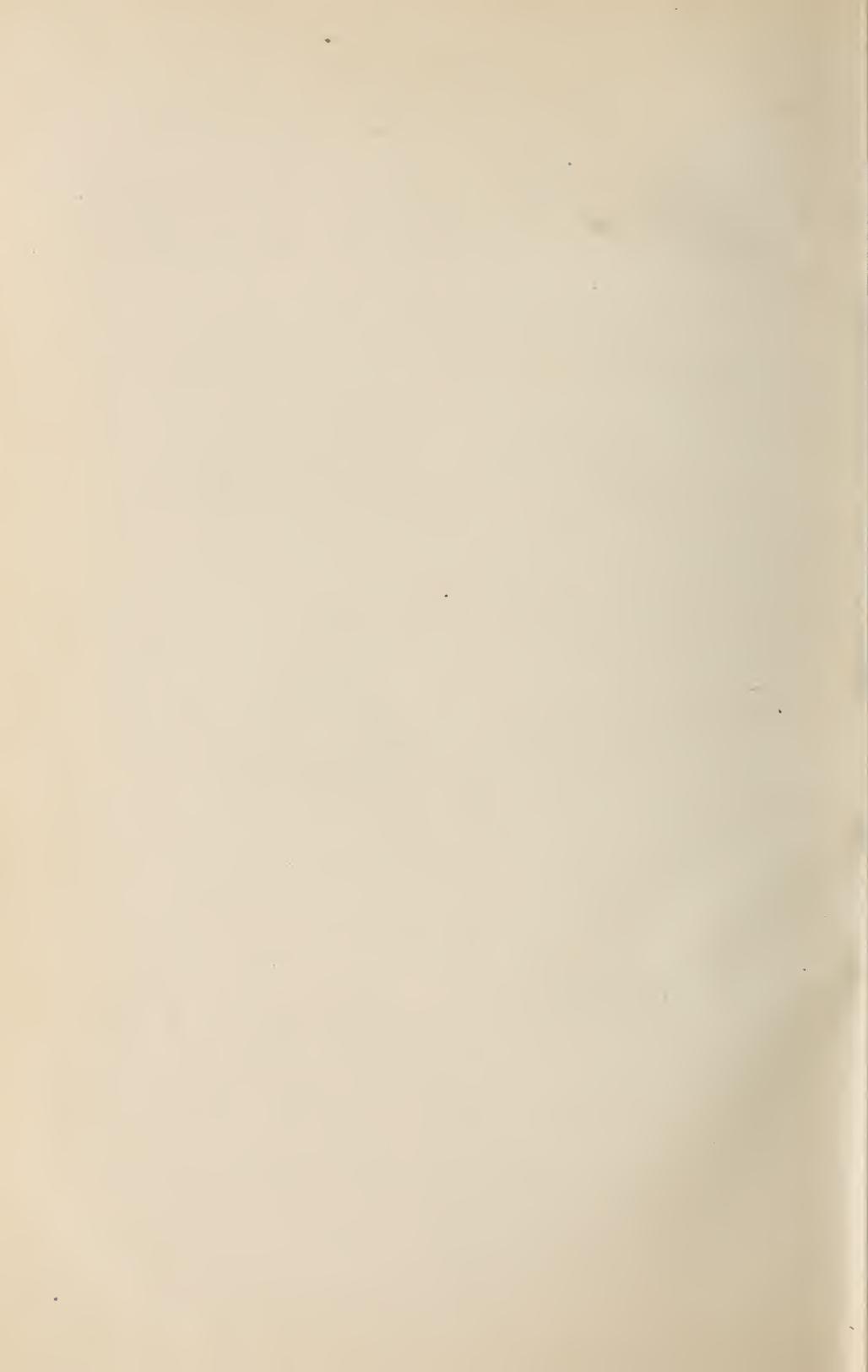
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